THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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THE EDITORS TO THE PUBLIC.

The undersigned are alone responsible for the character and sentiments of *The Independent*. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, Jun.

Domestic Correspondence.

SABBATH EVENING LECTURES.

BY OUR BOSTON CORRESPONDENT.

BOSTON, Jan. 14, 1850.

A course of Sabbath evening Lectures has been planned by the Trinitarian Congregational ministers of this city, to embrace the following subjects, viz.:

Eternity of God; God—the Father; God—the Son; God—the Spirit; Love of God; Providence of God; Retributive Justice of God; Immortality of the Soul; Resurrection of the Body; Christ the Judge; Extent of Retribution; Eternal Life to the Righteous. Two churches are to be opened for the delivery of these, on the same evening, in different parts of the city—those selected being those in Essex-street and Bowdoin-street. The course was commenced last evening—Dr. Adams preaching upon the subject first named at Bowdoin-street church, and Rev. Mr. Kirk upon the second in the series, at Essex-street church—both addressing very large congregations.

DR. ADAMS' SERMON ON THE ETERNITY OF GOD.

The text selected by Dr. Adams was Ps. 90: 2. *"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."* The eternity of God—it was remarked—is his existence without beginning or end. Is there such a Being? The Bible says, "for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead"—so that the heathen are without excuse if they do not believe in the true God. This includes the common argument, which is simple and conclusive, that the existence of things made proves the eternity of God. Nothing existed from eternity, nothing could come into existence. What is this something that has always existed and caused all things? To this there are two answers. (1.) *Matter.* Two classes of reasoners say this—one, that matter and God are both eternal; the other, that matter alone is eternal. To both there is one answer. That which is eternal must ever be just as it is. Matter is changeable, therefore, not eternal. If matter were eternal, then there is no reason why man, who is part matter, should not be eternal. But his history goes back only a few thousand years. The claimed antiquity of China and Egypt is well known to be fabled. The witness of Champollion has interpreted the dumb hieroglyphics upon their ancient monuments. The arts and sciences can be traced back to their source. (2.) *An eternal First Cause.*—which is an Intelligent Mind. The idea of eternity includes us, and causes many anxious thoughts in the best men. It is past finding out. Look at it—*a proof of this eternity.*

(*a.*) *The self-existence of God, implied in his being the first Cause, is irresistible proof of his eternity.* The Hebrew word Jehovah, is wonderful. Its root is the verb to be, with prefix and suffix denoting without beginning or end. God made that word. It is a sublime word to the scholar. There can be no representation of self-existence. Eternity is figured by a coiled serpent—omniscience by an eye—power by an arm, but nothing can emblem self-existence. God says, "I am that I am." No other definition is possible. None but a God can understand a self-existent God.

(*b.*) *The Scriptures abundantly assert his eternity.* The speaker here quoted many texts in proof.

Some say this world was evolved—spun out of the fine dust by the machinery of the spheres. A house is made by a man—not a house by a horse. Intelligence only can construct.

Practical applications of this doctrine:

1. If we believe the eternity of God, we cannot disbelieve any Christian doctrine that is revealed because it is mysterious. The being of a self-existent, eternal God, is the highest of all mysteries. He who denies any doctrine because *it is* mysterious, if consistent, will not only deny a God, but eternity itself.

2. The *eternity of God* forbids the belief that creation was cotemporaneous with him. God says, "before the day was, I am." So also the text where wisdom is personified, "before the hills was I," &c. This is an important error, because it leads to materialism. God is not a part of the machinery of the universe—a mere root out of which the rest is evolved. The universe might have been older, but it could not have been nearer eternity.

3. The doctrine of the *Trinity* affords some relief in contemplating the eternity of God. The thought of an eternal unit is to the mind like polar ice, bright, cheerless, cold. "In the beginning was the Word, and the Word was with God, and the Word was God." Here is the idea of eternal society, communion, love, and joy.

4. The doctrine of the eternity of God is the foundation of all our hopes of progress as intelligent beings in a future state. Ignorance is not the mother of worship, but *limited knowledge* is. If the period were ever to arrive when we could find out all about God, what should we do? We should be miserable for another incomprehensible, exhaustless God.

5. Our future existence is to be like the eternity of God, everlasting. We have as long to live as Jehovah has existed. No wonder God loves my soul. No wonder his Son died to redeem it—his Spirit came to guide it. Christian, realize that you are ready for this eternity! Sinner, prepare for it!

6. It is an abundant cause for sorrow that we have offended such a Being. "Now mine eye seeth thee, therefore I abhor myself," &c.

7. The infinite greatness of God makes Religion seem the highest dignity of man. Why are we not all Christians!

REV. MR. KIRK'S SERMON ON GOD—THE FATHER.

John 14: 28. *"If ye loved me, ye would rejoice because I said, I go unto the Father; for my Father is greater than I."* The meaning of this passage does not lie on the surface. How Jesus' departure to be with his Father can be enforced as a reason of joy, by the consideration of the Father's superiority to him, is not obvious. Nor is it clear in what sense this comparison of Father and Son is made. To this comparison our thoughts will now be directed.

1. *In what sense are the terms Father and Son applied to God and Christ in the Scriptures?* Most unscriptural ideas have been prevalent for ages on this subject, arising from too gross and material an application of the terms Father and Son. Let us recall some principles affecting the interpretation of the Scriptures. (*a.*) God in revealing himself to man, is to describe a being unlike any other—one that cannot be known by the senses, intuition, consciousness, or any other unaided operation of the mind, as Paganism proves. (*b.*) A revelation of the Deity must be in human language—language formed to express thoughts and describe objects infinitely below his glory. All the descriptions given of him are facts stated, and not modes of existence explained. Our modern missionaries can find but with difficulty terms for the translation of the Bible. It is a question what Chinese word is a synonym for God. Heathenism has degraded every word in the language. Apostles had to make a Greek word for humility. This prepares us to be very careful to explain scripture language by Scripture, and not run hastily away with the lower human meaning of a term which describes a Divine reality. (*c.*) The Scriptures are divided into two great classes. The first chronological division embraces the period of preparation for redemption—the second unfolds redemption. The terms Father and Son, applied in the Scriptures to the Deity, describe not their being, but their state; not what is essential or natural in either, but what is conventional and assumed in both. The term "Father" is suitable because it expresses the most gentle and tender and affectionate form of superiority known among men, as well as the merciful interest of that person in the Godhead, whose office it is to be most stern and severe.

(1.) *God, without distinction of persons, is called the Father of all men.* This has reference to his creative and preserving care.

(2.) *He is represented as the Father of good men, in another and higher sense.*

But here is no peculiar difficulty. The mystery begins when we approach the relations between the persons of the Godhead. As no man has any knowledge on this point, it must be matter of pure revelation. It is impossible—speaking as an interpreter, not as a controversialist—to attach consistent meaning to the Biblical terms Father and Son, in the majority of passages in the New Testament, unless you admit in the outset three Persons in the Godhead. It must further be admitted that one of them takes human to his divine nature; still constituting but one Person, with two natures.

We find, however, that while reference is frequently made in the Old Testament to these distinctions of the Persons of the Godhead, this phraseology is never applied to them. The anterior existence of the "Word" is never called *Son*, nor is the term *Father* anywhere applied to express the relation between these two persons of the Godhead as such. This is conclusive against the absurdity of "eternal generation." The speaker here proceeded to analyze those passages (as Dan. 3: 25—Ps. 2: 7—&c., as connected with passages in the New Testament) which are urged in support of that dogma, and to show that their simple explanation is found in that same usage of language by which we familiarly speak of the conversion of St. Paul—though his name was not Paul at the time of his conversion, nor was he called "St. Paul" till centuries afterward.

Christ is called "Son of God," sometimes in reference to his human nature alone—sometimes in reference to his twofold nature as the Messiah. His position in the work of redemption is subordinate, and to the character he there assumes with the new relations it involves, it has pleased Divine Wisdom to apply several epithets, but none more constantly than those of Father and Son. The Savior then affirms in the text, not that he is more Son by nature, in any sense, than the other Persons of the Trinity (as the Spirit is no more *Spirit*); but that in the work of redemption he has assumed a station inferior to that maintained by the Father. *In this sense* the text asserts the superiority of the Father.

2. *What is the ground and nature of that superiority?*

(1.) *It is not an essential superiority.*

(2.) *It is in their voluntary, conventional, and assumed positions in regard to redemption.* "He was rich, yet for our sakes he became poor." "Who being in the form of God, thought it not robbery, &c., but made himself of no reputation," &c. In the explanation of the causes of this manifestation of Christ, we must seek help from another scriptural doctrine, which all history and observation confirm, viz., *the apostasy of man.* Man's redemption from apostasy was the problem God proposed to his own wisdom and power; and out of this rise the New Testament relations of the Father, Son, and Holy Ghost. The speaker then proceeded to a most eloquent and forcible exhibition of the nature and guilt of *sin.* This, he continued, brings to view the necessity for an exhibition of the Trinity to man. The three Divine Persons are to represent severally, Justice, Redemption, and Renovating Power. Each is equally just, powerful, and merciful, with the others, and yet one is more completely to represent Justice, another Mercy, and the other Power.

In the execution of this, one Person (no more just and stern than the others) assumes the office of representing law and government. It is not an occasional figure in the Bible which favors this view. It abounds in these ideas. Take them out, and you have left the Scriptures a skeleton. It is not a device of man stating how things should be, but a humble representation of them as the Bible says they are.

From this assignment of the interests of Justice and Government to one Person of the Godhead comes the preëminence assigned him in the Bible. It is not affirmed that there are no inherent differences in these Persons making this division of functions natural. That goes too deep for our decision. All which is affirmed is, that from the positions they respectively hold in redemption come the titles given them in the Scriptures.

This arrangement is temporary, while its fruits are eternal. "And when all things shall be subdued unto him, then shall the Son himself be subject unto Him that put all things under Him, that God may be all in all."

Application of this doctrine.

1. We see how the departure of Christ from his earthly labors is a source of joy. He "ever liveth to make intercession for us."

2. We are called here to contemplate the glory of the Divine Being, as one in essence, and three in personal qualities. Some complain of the perplexity of this view as they approach God. But this pertains to the *mode* and not the *fact.* If this be true of any, it is because they treat this as they treat no other subject. If a man attends physiological lectures and becomes deeply interested in anatomy, he does not complain that he will be perplexed when he sees his dearest friend, because he will be thinking all the time of his *bones*, so that he cannot have fraternal communion as before!

3. We must be careful to guard against all false views of God's paternal character. Imagine Christ calling Him Father as some among us do, merging his whole character in mercy and indulgence. How incongruous, on this theory, become the sufferings of Jesus!

MORTON.

ONTARIO ASSOCIATION, N. Y.

FROM OUR CORRESPONDENT IN WESTERN NEW YORK.

This body of associated Congregational ministers held its stated meeting, at the invitation of the pastor, on Tuesday, the 18th ult., at Rev. O. E. Daggett's church, in Canandaigua. This church, you are aware, is in many respects a noble specimen of a New England Congregational church. It was planted by a New England Congregational missionary, among the earliest in all the western half of the State. Rev. Timothy Field, since pastor of a Congregational church in Westminster, Vt., and who a few years since deceased in that vicinity, was I believe the first pastor of this church. A son of his is now a resident of the village, and among the most prominent citizens and members of the church. This church has always held firmly to the principle of independency; so firmly, that other churches have regarded it as almost in a condition of isolation. They still feel the need, in the weakness of many of them, of its fostering sympathy and fellowship, while equally with that church they would guard with all vigilance against any legislation or adjudication from without, which might endanger the true independency of any church, or abridge the most enlarged pure liberty of Zion's citizenship.

One extract from a former record of the church was read by the pastor at this meeting, to show how tenaciously this church has ever held on upon this fundamental principle of primitive and Puritan Congregational polity. The church having been entered on the minutes of the former Ontario Association as in some sense "*under its care,*" or as in some way "*belonging to it,*" the church met and took the matter up, and by resolutions of some length and particularity declared that was, ever had been, and ever intended to be, independent of all ecclesiastical jurisdiction but that of its own members—that while it would cordially seek counsel from and afford counsel to other churches if needed, it would not compromise one particle of its liberty as entirely free from all foreign interference or adjudication from any presbytery, synod, assembly, association or consociation, that might seek to usurp ecclesiastical rule over its affairs.

The Ontario Association here referred to, that once existed on this ground, was properly a consociation, and had churches connected with it and under its care. There was from the first a commingling of the really unlike elements of the two systems of polity—the Congregational-independent, and the Presbyterian. And this is one, if not the main, reason why those organizations founded on such an amalgamation were destined to be soon annihilated. The old Ontario Association, and its older sisters, the Middle and the Susquehanna, failing to maintain the purity and efficiency of the generally prevalent polity of New England, passed away, and were superseded by presbyteries and synods, bodies unknown west of Albany till some years after three associations at least were in prosperous existence. In view of these facts in the history of the early evangelization of this State, with what reason can the pretense be set up—as I have heard it set up—that no territory west of New England *could* or *ought* to be deemed Congregational ground? It is as if one other system of polity alone had a *patent right of migration* thither. Why not draw the lines and drive the stakes somewhere on the meridian of the Hudson, and issue a decree that Baptists and Methodists who dare pass that Rubicon shall be deemed intruders, and branded as "ferocious" "migratory" invaders? Is it not more savoring of Christian liberty and benevolence to rejoice that *every name* and *system* that honors Jesus Christ and loves the salvation of souls shall "go everywhere preaching" the cross, untrammeled by any forms and systems but its own?

The Ontario Association at this meeting received as accessions to its strength two new members, (now eleven in all,) Rev. Mr. Daggett of this church, and Rev. Mr. Powell of Victor. The former received his letter from the Hartford Association, and presented it during the session. The latter was received conditionally on a letter, to be presented at a future meeting, from the Presbytery to which he belongs. Six out of the eleven members were received on letters from different Presbyteries; the others from different associations of Congregationalists.

This meeting was marked with harmony and fraternal interest. The exercises were such as are common to similar bodies in New England. There was public service and preaching on Tuesday evening by Rev. Mr. Gilbert, of West Greece, and on Wednesday evening the associational sermon by Rev. C. Kidder, of Warsaw. Among the other exercises which elicited considerable interest and discussion were a sermon read by Rev. Mr. Daggett; an essay on the harmony between Geology and the Mosaic history by Rev. Mr. Day, of Richmond; and a review of Hotchkin's history of the Presbyterian churches in Western New York by Rev. Mr. Kidder. A resolve in the form of request was passed, that the review be prepared for publication in *The Independent* or the *New Englander.* Other exercises worthy of notice I lack time to mention now. Several corresponding members were present, and apparently gratified with the doings.

W. N. Y.

FROM OUR IOWA CORRESPONDENT.

DUBUQUE, Iowa, Dec. 31, 1849.

To the Editors of the Independent:

GENTS:—The ecclesiastical news of this region is not abundant at this moment. A second Congregational church has been formed at Rockford, Ill., and Rev. L. Porter, former minister of the first church there, has taken charge of it. Rev. L. H. Loss, late pastor of the first church, has accepted a call to the third Presbyterian church of Chicago, and has removed to that city. Rev. Geo. F. Magoon, pastor of the second Presbyterian church of Galena, has received a call from the first Presbyterian church of Chicago (late Mr. Bascom's), but his decision has not transpired. Rev. A. L. Chapin, pastor of the Presbyterian church in Milwaukie, has been elected President of Beloit College, Wis., and has accepted the office. Rev. W. A. Keith was lately installed as pastor of the Congregational church of Tipton, Cedar county, in this State. The particulars of the exercises I have not learned.

You are aware that a project has been started to found a theological seminary at Galena, Ill. A memorial in reference to it, signed by a few individuals, was presented to the last New School General Assembly, and referred to Dr. Beman and Rev. Mr. Barnes. At the last meeting of the Synod of Peoria the subject was agitated, and with considerable difficulty a committee was raised to consider the matter, which committee recently met at Chicago. I have not learned the result of their deliberations. It is designed that the seminary shall be under the care of the New School Presbyterian Assembly; and one of the reasons for its establishment set forth in the memorial is, that it will exert a salutary influence on the ecclesiastical polity of the north-western section of the Union—in other words, it will tend to check the tendency, so apparent, toward Congregationalism. The scheme is regarded in this region by some of the most judicious men of all parties as wild, and the institution as wholly unnecessary. A prominent and decided Presbyterian clergyman from the State of New York, who was here not long since, gave it as his opinion to one of its friends, that the plan was all "moonshine." It is possible that by perseverance a weak and sickly institution may be started, but it will be without adequate endowment, or students sufficient to employ a single professor. I hope that before money is invested there and men become committed to the enterprise, they will consider whether it would not be far better to increase the endowments of some of the seminaries now established, and swell the lists of their students to something near the number which they are capable of accommodating. There are seminaries enough, considered in reference to their geographical situation, and more than enough in number and capability to educate all the candidates for the ministry that will offer for years. Nor will multiplying seminaries increase the number of students. Such are the facilities for travel, that there is no difficulty in reaching any seminary in the United States from this section in as short a time, and with but little more expense than was required a few years ago to get from the extremes of New England to Andover or New Haven. Half of Wisconsin and Illinois and Iowa can get to New England or Cincinnati as easily as to Galena. Where then are the students to come from for this new seminary? From north-western Illinois, northern Iowa, western Wisconsin, Minnesota, and the unknown regions farther west!

The Auditor of this State has lately published an abstract of the Assessment Roll, from which I gather the following facts. The whole amount of taxable property in the State in 1849 is valued at $18,479,751. Increase in value over the estimate of 1848 (one year), $3,008,648. No lands are taxable until after the expiration of five years from the time of their sale by the United States. Number of acres taxed, in round numbers, three millions, valued with improvements at $10,000,000. Whole number of sheep 140,787. Of watches, 1,311. Pianos, *forty-seven*, of which more than one-half are in this and one other town.

A recent article in one of our newspapers states that "there have been between eighty and one hundred brick buildings erected in this town during the past year, including several large blocks of stores and costly dwellings." All the principal towns in this State upon the Mississippi have grown, I understand, proportionably. *Burlington*, as well as this place, has quite the appearance and bustle of a commercial city. *Keokuk*, situated at the extreme south-eastern corner of the State, has increased astonishingly in population, and is very favorably located for business, being at the head of the lower rapids in the Mississippi. A railroad is projected from this place to that, running through the interior, and avoiding two sets of rapids in the Mississippi, which greatly obstruct the navigation in low water.

The newspaper article referred to further states that there are published in this city four newspapers, and that there are eleven physicians, one dentist, seventeen lawyers, and eleven ministers of the Gospel (more properly speaking, "*preachers,*" as the Western people have it), one church of each of the following denominations: Congregational, Episcopal, Baptist, Methodist, Roman Catholic, Campbellite, German Congregational, and German Methodist. This is a fair specimen of western towns. I know one town in this State, of not exceeding 1000 inhabitants, that has eight churches. The article continues:

"The Roman Catholics have laid the foundation for a large cathedral on Main-street, between Sixth and Seventh, which, when completed, will be one of the most magnificent buildings in the western country. The cost is estimated at something over $100,000. It will probably be finished during the coming year. The Episcopalians are now erecting a neat brick edifice on Locust-street. It is in the Gothic style of architecture, and when completed will be a beautiful ornament to the city. The cost is estimated at some $5,000. The Methodist society have made arrangements to erect, during the coming year, a much larger church than the one they now occupy. The Congregational church edifice has been very much enlarged during the past summer, so as to accommodate a very large auditory, and a large lecture room built in the rear, and the whole furnished in a most comfortable and elegant style.—The population is something near four thousand. A dozen years ago, a small cluster of miners' shanties, hastily erected but for temporary occupation, was all there was of Dubuque. The first brick building was erected in the year 1836."

The same paper says that by the aid of the telegraphic wires "we publish the proceedings of Congress up to the evening previous to going to press, and the news brought by foreign vessels *within twenty hours after their arrival at New York or Boston.*" How incredible would this have appeared a few years ago.

A *second* newspaper has been started at Fort Desmoines, in Polk, one of our westernmost counties. How the press follows upon the heels of immigration. Two papers are now issued in a place far in the interior, and west of the Mississippi, of but a day's growth as it were, and where but recently there was a wilderness, undisturbed except by the Indian and the wild beast of the prairie.

J. C. H.

For the Independent.

REVIVALS.—No. 1.

When at the east during the past summer, I heard frequent expressions of regret on account of the dearth of revivals of religion in our land. Several speakers at the meeting of the General Association of Massachusetts alluded to the subject, and when listening to them, I could not help saying to myself, "Notwithstanding all this lamentation, would you not be filled with consternation should such scenes suddenly burst upon the land, marked by characteristics somewhat different from those which you have fixed in your mind as those which ought to distinguish a genuine work of grace?" Are there not multitudes of ministers who are so much afraid of extravagances and excitement that they dare do nothing themselves, nor encourage their churches to pray and labor for a revival of religion—who are so conservative as to *measures* that they will use *no* measures with the direct design of promoting such a work? And is there not a secret feeling of skepticism in reference to the real value and importance of such scenes that paralyzes effort, restrains prayer, and grieves the Holy Spirit and causes Him to withhold his influences? I believe there is, and that we are limiting the Holy One of Israel, and indulging notions and prejudices in regard to the *modus operandi* which is proper and expedient in *such cases*, that is provoking to Him, and must be laid aside, or He will continue to leave us to leanness of soul. There is, I verily believe, prevailing such a state of opinion and feeling as prevents direct efforts for revivals. "*There is none that calleth upon Thy name*, THAT STIRRETH UP HIMSELF *to take hold on Thee.*" Is. 64: 7. Ah! this is the secret of the fearful absence of revivals of religion. There is little or no real *prayer of faith* for them; there are none that "*stir themselves up*" to take hold on God; that is, to seize his promises, and to plead them in prayer, and to go forward in the use of measures adapted to promote them, in full confidence of the Divine blessing, and in dependence on the aid of the Spirit. There are none who "take hold on God," as Jacob did of the angel with whom he wrestled, declaring that he would not let him go except he blessed him. Those that will take hold on God must *stir themselves up to it.* They must cast off lethargy and indolence and unbelief, and arouse their whole energies to the work. And they must not simply pray, but labor in the strength of the Lord. They must feel more deeply the real importance of such seasons of refreshing as have heretofore distinguished our land, and made it the glory of all lands and the joy of the whole earth. Prejudices must be laid aside which paralyze effort, and we must come to realize that notwithstanding *some* objections which may be urged against such scenes, yet on the whole they are inestimable blessings. Until this is the case, and we earnestly desire them, *and are willing that God should carry them on in his own way*, we have no reason to expect them. We cannot lay down an iron track on which alone the car of salvation shall run. God will have the direction of it himself. Let us then candidly examine some of the chief *objections* which are urged against *revivals.* This I will endeavor to do, as well as I am able, in future numbers.

J. C. H.

Foreign Correspondence.

THE CHURCH OF ENGLAND SUSPENDED.

BY OUR ENGLISH CORRESPONDENT.

Ecclesiastical history presents many strange and many painful subjects to the consideration of the thoughtful student; but if the age in which we live be considered the age of printed bibles and active intelligence, it must be conceded that what is called "church" history presents nothing more painful, nothing more strange than the aspect of the Church of England at the present moment. At this hour the Established Church has no authoritative answer to give to questions of infinite importance. Ask, How can fallen man be restored—how regenerated—how sanctified? and this "Church" has no answer to give.

The arguments in the appeal case of Gorham *vs.* the Bishop of Exeter, before the Judicial Committee of the Privy Council, terminated on Tuesday, the 18th, after having occupied five days. The appeal, it will be remembered, was from the judgment of the Court of Arches, which sustained the Bishop of Exeter in refusing to induct Mr. Gorham to a living because he did not hold that in all cases infants were spiritually regenerated in baptism. The appellant, in requiring the reversal of the judgment, set forth that his opinions, as expressed upon examination by the Bishop, were not contrary to the plain teaching of the Church of England; that while the articles set forth "worthy reception" to be essential to the effectual operation of the sacraments, they leave undetermined the question as to the effect of infant baptism in respect of spiritual regeneration; that the general doctrine of the articles in respect to baptism is inconsistent with the position that spiritual regeneration is in all cases conferred on infants; that upon points of doctrine treated of in the articles, the authority of the articles is paramount; that the refusal to institute a clerk upon the ground of unsoundness of doctrine cannot be supported, unless the doctrine maintained by him be contrary to the articles; that the Bishop had not throughout these proceedings alleged which *he* considered to be the true doctrine of the Church of England as to the effect of infant baptism.

This is a summary of the reasons which accompanied the prayer of the appellant. It is neither desirable nor convenient to review or analyze the protracted arguments of the advocates; but there are two or three points which demand attention, as bearing upon the spiritual interests of the millions in this country and throughout the world who are directly or indirectly under the influence of the Anglican Church.

Three hundred years has this Church had its existence. For it has been demanded the homage of the people of England. It has sought to compel submission by fines, imprisonment, mutilation, and by even death itself; and when these enormities could no longer be perpetrated, civil disabilities and social degradation continued to be the penalties of nonconformity. And now, after centuries of injustice and oppression, comes, by the act of the Bishop of Exeter, and in due course of ecclesiastical law, the open manifestation of the ambiguous, not to say contradictory, character of the doctrines maintained by this so-called Church, and consent and assent to which have been demanded as the condition of enjoying the rights of citizens and the protection of subjects.

More than this. We have now, beyond the possibility of misapprehension, the *identity* of the Romish and the English Church as to fundamental principles plainly affirmed by the Bishop of Exeter and his learned advocates. It was argued by Dr. Addams that the Judicial Committee had not to inquire whether Mr. Gorham's opinions were or were not founded upon the truth, but whether they were in accordance with the teaching of the Church of England! Mr. Baddely, the other and the bolder advocate, advanced upon this. He admitted that the doctrine which he maintained to be that of the Church of England *was* identical with the doctrine of the Church of Rome on the same subject, both holding the absolute spiritual regeneration of infants in and by baptism. The learned advocate did more than this. He argued, and not unsuccessfully, that the "early" Church—the "primitive" Church—the Church of all ages—had held the same dogma. And this surely exhibits to Protestants the ground on which the battle for the cause of truth must be fought. The doctrine of the Church of England, as set forth by the Bishop of Exeter and his advocates, *is* the doctrine of the Church of Rome without qualification. Even so the doctrine of the Church of Rome *is* the doctrine of "the early Church." Papistic doctrine and Patristic doctrine are in strict harmony. The language of the "Fathers" is even more hyperbolical and exaggerated than that of the Church of Rome. They first talked of the Lord's Supper as a "tremendous sacrifice," and of the baptistry as "the laver of regeneration."

The reference to the "primitive Church" and the "early Church" was made with the customary looseness with which such allusions are given, but with a very definite purpose. The mystery of iniquity already worked in the times of the apostles; but the Church-authority advocates refer to the third and fourth centuries as if the churches then were Scriptural in doctrine and pure in practice. But this argument of the advocate carries more with it than at first meets the eye. It is now just ten years since, that the founders of the Oxford school had some difficulties presented to them by their disciples, who modestly asked for Scripture authority in support of the old "Church" dogmas then newly revived. The reply was strange and instructive. An elaborate essay of 115 pages was written, and constituted No. 85 of the *Tracts for the Times.* In this *tract* those who required Scriptural evidence for "the Church doctrine" were told that "*they* had no right to object to the want of adequate Scripture evidence—that is, *they* are *inconsistent* in making it." They were silenced by being told that if *they* demanded such evidence *they* would find they "could not stand where they were." They would have to "add to their creed or to abandon it altogether." Shutting the timid objector but resolute churchman up in his own position, the tract writer dealt with him thus: "If it be a good argument against the truth of the apostolical succession and similar doctrines, that so little is said about them in Scripture, *this is quite as good an argument against nearly all the doctrines which are held by any who is called a Christian in any sense of the word*; as a few instances will show. There is not a single text in the Bible enjoining infant baptism: the Scripture warrant on which we baptize infants consists of inferences carefully made from various texts. How is it that St. Paul does not in his epistles remind parents of so great a duty, if it is a duty?" p. 9.

This *argumentum ad hominem* is pursued at considerable length. The observance of the First Day—the meeting for joint worship—the taking of oaths—the prohibition of polygamy—("on how many texts does it depend"!)—the establishment of religion—the shedding of blood by the magistrate; and, to press the matter home, the tract writer, knowing for whom he was writing, asks: "If the Lord's Supper is never distinctly called a sacrifice, or Christian ministers never called priests, still, let me ask, is the Holy Ghost ever expressly called God in Scripture?" "If the words altar, absolution, or succession are not in Scripture, neither is the word Trinity. Again: how do we know that the New Testament is inspired"?!! This question is pressed and argued at considerable length, quite in the rationalist style; and the New Testament degraded as a record of faith, and described as a bundle of heterogeneous manuscripts. "Both the history of its composition and its internal structure are *against* its being a complete depository of the Divine Will, *unless the early Church says that it is.* Now the early Church does *not* tell us this." * * * "Again: this antecedent improbability tells, even in the case of the *doctrines* of faith, as far as this, that it reconciles us to the necessity of gaining them *indirectly* from Scripture, for it is a near thing that they are in Scripture at all; the wonder is that they are all there; humanly judging, they would not be there but for God's interposition; and therefore, since they are there by a sort of accident, it is not strange they shall be but latent there, and only indirectly producible thence"!

Such were the means by which, ten years since, the rising clergy and the teachers of the governing class were induced to throw themselves into "the system of faith," and to adopt the authority of the Church as their infallible guide. From this have grown these extraordinary ecclesiastical proceedings, and the open demonstration of the contradictory character of the articles and formularies of the Established Church.

Ten years ago, as we have seen, the tract writer shut up the Church objector to the necessity of either believing much more on the authority of the Church or of believing less. A few have been driven to no belief. Many have voluntarily surrendered themselves to follow wherever Church authority might lead; and this week we have one of the ablest of the organs of the Anglo-Catholic party offering the following remark on the progress of the baptismal controversy, and, rightly enough, insisting "that the whole faith is ultimately at stake in the question of baptismal grace:"

"The controversy respecting baptism has gradually brought out, more and more *clearly into popular view, the only divine foundation on which the faith of Christ is built.* It is evident that in Holy Scripture there is no instance of an infant being baptized. We read of adults and households; but no one will strain this latter word into more than a presumption. If we do not read the baptism of an infant, we certainly cannot read the regeneration of an infant in Holy Scripture. Neither infant baptism nor infant regeneration, therefore, rest upon a written example, or text of the Bible. On what, then, do we rest it? On the analogy of the Old Testament; on the circumcision of infants; on apostolical tradition; *on the universal faith of the Church* that baptism confers regeneration on all capable subjects; on the unanimous consciousness of all ages that infants are subjects capable of regeneration; on the plain and evident meaning of Holy Scripture, read in the light thus poured upon it and around it. To look for everything *written* in Scripture, is to rob it of more than half its glory. Much, indeed, may be 'read therein,' but far more 'may be proved thereby.' Scripture is like a crystal, which is perfectly unfused by the surrounding light; or, like a mirror, which renders the light it receives still more intense; but it needs that light, and that light is from God. *For the whole faith we rest upon the living and lineal belief of the Church.* And this controversy has reminded us on what we are standing."

A serious and practical truth which stands out amid many in this controversy, then is: That as the Church of Rome has found it necessary to set aside the Holy Scriptures, and to prohibit their use, so now the Church of England, the actual, living, working, influential Church of England, cleaving to anti-Scriptural errors, is compelled to seek, and willingly seeks, for a "foundation"—nay, for "the only foundation" of its faith—beyond the boundaries of written revealed truth.

Merely legal decisions, and even formal legislation, have little effect upon opinion, or upon the character of institutions. It will probably be several weeks before the Queen formally pronounces the decision which she may be advised to make; but, whatever that decision may be, it will not materially affect the whole condition and tendencies of the Established Church. The great mass, the dead weight of indifference, will remain the same, unmoved as now, while momentous questions, involving the whole question of Christianity, and man's immortal interests, are being discussed. Active and contending principles will remain the same. If the sacramental theory be affirmed, the evangelical clergy will *not* be forced out, but will die out, or be absorbed; and that is the process which has been and is going on. If the compound or hybrid theory of Mr. Gorham is adjudged to be sanctioned by the Church, it will scarcely disturb the active and powerful party, who from conviction and from conventional churchism are ritualists and anti-Protestants.

The Episcopalian Church in the United States received in years past a powerful influence from the Romanizing party in England, and, in return, American bishops encouraged and stimulated the Oxford tract writers. *Then* some objectors feebly talked of apprehended "*tendencies* toward Rome," and the few who proclaimed the identity of "Church principles" and "Romish principles" were denounced as libelers. *Now* that so many Anglo-Catholics have literally become Roman Catholics—*now* that in courts of law the sacramental theory of Rome is avowed to be that of England—now that "another foundation" for the faith, an only foundation apart from the Word, is proclaimed—will American Episcopalians see the slippery places into which they have been led by men who, predisposed by ritualism and a system of "orders," too eagerly became the followers of Oxford Romanizers? Will they now learn that Anglicanism means the substitution of the priest for the Bible, of the Church for the Redeemer?

The Archbishops of Canterbury and York and the Bishop of London will be required to give, in writing, their opinions to the Judicial Committee. No two of these prelates agree in opinion. The account of the first charge of the Archbishop of York, given in *The Independent* two months since, shows that he does not agree with the Bishop of Exeter and the high Sacramentarians. The evangelical clergy have always gloried in Archbishop Sumner as one of their great lights; but his Grace has displayed vacillation and uneasiness. It was mentioned a short time since in *The Independent* that the Archbishop had given a living to Rev. W. Good, a very able and zealous antagonist of the Tractarians. In closing his speech, Mr. Baddely referred indirectly to the Archbishop as committed to the other side of the question. Upon this there was some agitation, and explanations were required. The Archbishop then volunteered that he had not preferred the clergyman referred to on account of any recent work, which he had not seen, but because he had written an important work some six years ago, entitled *The Rule of Faith and Practice.* It will show the boldness and consciousness of power of the Tractarian clergy, that a number of them remonstrated with the Archbishop on account of a sermon preached before him, in which the doctrine of baptismal regeneration was opposed. Lord Campbell, and Lord Langdale, Master of the Rolls, were remarked as giving very close attention to the pleadings; and it is assumed that they are both against confirming the judgment of the Court of Arches. The first is the son of a Presbyterian minister, and it is therefore argued that he cannot at least be predisposed to accept the argument that the doctrine of the "Protestant" Church of England in respect to baptism is identically and exclusively that of the Church of Rome. Lord Langdale is the brother of Rev. E. Bickersteth, a venerable and highly respected evangelical clergyman, whose name is known as associated with religious literature and religious societies, and more lately with the Evangelical Alliance movement.

It is not probable that the judgment will be delivered before February. Opinions are greatly divided as to what the decision will be; but the probability is that the judgment will set aside the decision of the court below, *not* broadly and on principle, but on some technical ground, so that those who do *not* agree may walk together within the precincts of the Church.

AGRICOLA.

IRELAND.

FROM OUR IRISH CORRESPONDENT.

——, Dec. 27.

Your readers ought to be better acquainted with some of the most important "Irish questions," than are many, even of the reading people, among the Irish themselves. I do not say this from a feeling of satisfaction in regard to the labors of your Irish correspondent, but from glancing at various articles that have appeared in your columns from other quarters.

I am led this week to spare you the endurance of a long homily on agrarian and agricultural matters, as connected with our social anomalies, from perceiving in *The Independent* of the 29th ult. that your English correspondent has embodied so much of the important testimony of Mr. Bright on these subjects. Surely *there is* reason now to hope that something will be done to break up monopolies, and destroy a system of legalized enormities that have been incompatible with the first principles of social justice, and detrimental to all the interests of civilization and national prosperity. A great deal is now being done in various ways to promote the temporal and general improvement of the people; and already the results are gratifying and encouraging.

The great political movement here at present, if it may be so designated, is the effort of the protectionists, and it has the effect of diminishing the interest of other party enterprises, by drawing some of all parties into its ranks. Still we have some strange doings in connection with our older agitations; and strangers observing the movements of our political parties would be led to deplore the lack of useful employment for our young, ardent, half-educated professional men.

Apropos of useful employment. John O'Connell may now be *seen*, and what is more to the purpose, he may be "*consulted*" by any one who has "a case," any day in the hall of the four courts, where he regularly attends, in wig and gown, seeking something to do at his profession. The weekly exhibitions at Conciliation Hall do not produce enough of "the needful" to bear the expenses of the establishment; and as the *Duffyites* have just announced, through the oracular lips of Mr. Duffy himself, that all attempts on the part of the "Nationalists" to effect a union of those who desire a repeal of the Union, by any efforts to conciliate Conciliation Hall, are forever abandoned, poor John had nothing for it but to return to his *lawful* calling.

His last flight in *literature* was against LAMARTINE (!) whom he has sent down to oblivion, or consigned to the ridicule of posterity, under the title of a *mock-Rousseau*; and as John has now fled back to law, after performing this singular service to the world of poetry and criticism, he is now hailed with suitable plaudits, as "the mock-O'Connell."

If he tries his hand at physic and divinity, by and by, your readers shall be duly informed.

We have just had a most revolting exhibition of the way in which the latter is manag

which ran three inches in half a second, and in that space made the enormous number of *five hundred and forty steps*. If a man were to be able to walk as fast in proportion to his size, supposing his step to measure two feet, he would, in the course of a minute, have run upward of *twenty miles*, a task far surpassing our express railroad engines, or the famous Seven League Boots recorded in the nursery fable. In leaping, also, insects far excel man, or any other animal whatever. The flea can leap two hundred times its own length; so also can the locust. If a man were six feet long, and could leap as high and as far as one of these insects, he might stand near Bow Church in Cheapside, leap up into the air, over the top of St. Paul's cross, and alight at the bottom of Ludgate Hill; which would be something more wonderful than it has ever entered into the minds of the writers of fairy tales to conceive of. The insect called the froghopper can leap more than two hundred and fifty times its own length. Some spiders can leap a couple of feet upon their prey. The legs of insects that swim are generally peculiarly fitted for it, either by being expanded somewhat like an oar, or by having a dense fringe of hairs upon it. The water beetles, after rising to the surface of the stream for a supply of fresh air, dive down to their watery home again, taking a clear silvery bubble along with them; and in this action they move with considerable rapidity their swimming legs, which are clothed with hairs. The water-boatman swims upon his back by means of his singularly formed legs. The little whirligig, swims by means of its legs, which are paddle-shaped.

By means, it may be, of some peculiar secretion which repels the water, some insects can actually walk upon its surface, and that as readily or more so than upon land. Those who know the pleasure of shooting over clear ice with polished skates, when it almost seems as if we were moving in the air, and no more condemned to earth, can imagine something of the delight these insects must experience, who can glide as swift as thought over the glassy surface of the brook. Sometimes the shape of the hind-legs is remarkably altered; and perhaps the most extraordinary instance of this in the whole insect world is the foreign insect which has been called the *Kangaroo* beetle. The origin of this insect's curious title was derived from the resemblance borne by its hind legs to those of the animal whose name it bears.

In some insects the legs fold upon each other, and are packed into a very small compass; this is particularly the case in a species of woodlouse, which roll themselves up into balls precisely resembling beads or pills, as may be imagined from the following anecdote. A servant-maid of the great Swammerdam, while walking in the garden one day, found a large number of round, black, shining beads, which were streaked with white bands, and presented a very pretty and attractive appearance. Gathering a number of these in her hand, she thought she would convert them into a necklace, or, for aught we know, into a rosary, when, to her great surprise, the beads became animated as soon as ever they felt the point of the needle, with which she was about to thread them, and began to struggle actively to get away; not however too quickly for her; for with a violent scream, imagining the beads were bewitched, she ran into the house. Some of the beetle tribe thus fold up their legs, and roll themselves up so as to resemble little globular pebbles.—*Life of an Insect.*

The Independent.

NEW YORK, THURSDAY, JAN. 24.

THE DEAD OF 1850.

How great a host are the dead of 1849! The honored, the beloved, the rich, the mighty, the lowly, the poor, the unknown, the outcast—how great and various the multitude that descended in a twelvemonth to the grave! And now how rapidly is each day adding to the catalogue in which are to be enrolled THE DEAD OF 1850!

Within a few days past, there have been two deaths in New Haven—the announcement of which cannot but touch the chords of emotion in a thousand hearts. We refer to the decease of Mrs. Day and Mrs. Silliman.

Mrs. OLIVIA DAY, the wife of Rev. Jeremiah Day, D.D., late President of Yale College, died after a short illness, on Friday, 11th January, aged 64. Among all the alumni of Yale, whose college life was passed under the administration of Pres. Day, there is none in whose mind there will not be, at the reading of this announcement, some thoughts of tender and respectful sympathy with the venerable man in his bereavement. Our friend and father, withdrawn from his public responsibilities into the bosom of his family, and waiting in that retirement for his dismission to a better rest, has experienced the sudden and stunning stroke of a bereavement which none dreamed of as in store for him. The beloved presence which had been for forty years the light of his home is *there* no more. She who made that home so tranquil a refuge to him from his public cares and the exhausting labors of his charge; whose performance of every duty that belonged to her was so uniform, so quiet, so much like the going on of nature in the vicissitude of day and night, that it seemed a thing of course and not at all to be admired as extraordinary; who, in all those years, had never had any higher ambition than to serve her God by being a meet and faithful helper to her husband; and whose gentle and long familiar assiduities had become the more needful to him with the increase of his years and of his bodily infirmities,—has been taken from his side. No tenderness of loving daughters—no dutifulness of sons—can make up such a loss.

But it is not merely in the circle of her domestic duties that the departure of Mrs. Day will be felt and remembered. Unpretending as she was, and constituted by nature like those flowers which bloom in the shade, she was never wanting where good was to be done in any sphere of womanly duty, though never recognized as conspicuous by any singularity or any extraordinary display of activity. Many years ago she succeeded to the venerable Madam Dwight in the superintendence of that truly Christian charity, the New Haven Female Education Society, an association which for more than thirty years has borne the part of mother and sister to many an indigent young man making his way by struggle and self-denial to the work of the ministry of Christ. How many are there now laboring for Christ, at home and abroad, who have occasion to remember gratefully her personal kindness to them.

Mrs. HARRIET SILLIMAN, the wife of Professor Benjamin Silliman, died on Friday, 18th January, aged 66. Her death was not unexpected; for she had suffered long with wasting and distressing sickness, which she had borne not only with patient resignation but with cheerfulness and Christian hope.

President Day and Professor Silliman were associated in the instruction and government of Yale College for half a century,—first as fellow tutors,—then as colleague professors under the administration of President Dwight,—then for almost thirty years after the decease of that illustrious man, while the one as the chief officer both in the corporation and in the faculty was maintaining and extending the high character of the institution by his wisdom in counsel, his aptness in teaching, his readiness to adopt every improvement, and his steadfast though silent contempt of quackish innovation in religion and philosophy as well as in education; and while the other, as senior professor, was gaining for the college, by his enthusiasm in his department, and by his eloquence in lecturing, its wide celebrity as an emporium of Physical science. If a thousand of the living graduates of Yale scattered over the world, remember the name and form and voice of President Day with something of filial affection, there are as many—not others but the same—who are proud to count themselves the pupils, the admirers and the friends of Professor Silliman. All these will feel some sense of personal bereavement, as they are informed of the decease of that excellent woman whose departure has clouded with sorrow the evening of his life.

Mrs. Silliman was the last survivor of three daughters who were the only children of Governor Jonathan Trumbull, the second of that name. And it is enough to say of her that she was every way worthy of an ancestry so distinguished. Her family traces its descent through the wife of the first Governor Trumbull to Robinson the pastor of the Pilgrims at Leyden. Nor did the Mayflower bear across the deep a purer, kinder, nobler, or more saintly soul, than hers who has now gone to be with Christ in the general assembly and Church of the first-born whose names are written in heaven. To those who knew her best, no language will seem more appropriate to describe her life and her death, than those lines of Milton "on the religious memory" of a "Christian friend" of his,—

"When faith and love, which parted from thee never,
Had ripened thy just soul to dwell with God,
Meekly thou didst resign this earthly load
Of death called life which us from life doth sever."

It is somewhat remarkable that these two excellent women, after having been so long intimately associated, died so near together,—the one seven days after the other. On Monday at half past 2 p. m. was the funeral of Mrs. Day, under a cold, dark, stormy sky. On the next Monday, another stormy, wintery day, was the funeral of Mrs. Silliman. "They were lovely and pleasant in their lives, and in their deaths they were not divided."

Thus, as the year proceeds, name after name of the honored, the beloved, the useful, the happy—name after name of those who have completed their course and filled the measure of their days—name after name too of the young in the bloom of life and hope—name after name of those who have wasted the golden opportunities of duty and salvation—will be added to the record of the dead, *the dead of* 1850.

REV. A. B. CROCKER.

The following extract from the funeral sermon preached by Mr. Thompson, in the Eastern Congregational Church last Sabbath afternoon, embraces the main incidents of Mr. Crocker's life as furnished by the pastor of the church in Cambridge, who knew him intimately for many years:

"Though our departed brother had been for so short a time among them, the people of his charge had become strongly attached to him, and felt that the future success of this enterprise was much identified with his hopeful and persevering labors. And I may add that he had grown in the confidence and esteem of his ministerial brethren and of sister churches much more than I could have thought it possible in so short a time, for one who came among them an entire stranger, and from another communion. There was much in his character to endear him to those who knew him. Frank, open-hearted, generous, buoyant, of easy address, lively powers of conversation, and ready memory and wit, he won his way to the heart almost on the first interview. At first he might strike you as ambitious and self-confident; yet that impression wore away upon a nearer observation of his character, as you saw that you could read him through and through; that if he had ambition it was without malice or guile; and that his self-confidence resulted from the habit of self-dependence and not from overweening pride. His character had much of the simplicity and transparency of childhood. His indomitable perseverance, his buoyant temperament, his arduous devotion to the labors of his calling, and his ready talent as a writer and a speaker, preeminently fitted him to conduct a new enterprise in the midst of difficulties. His mind was ever active, and he had trained himself to severe and patient application. Though possessed of a brilliant imagination, which he freely indulged,—sometimes in poetical contributions to the periodical press,—he had also an analytic mind, and a taste for philosophical and metaphysical disquisition, which he indulged through the same channel. Indeed such was his partiality for this sort of discussion, that he would sometimes treat a subject too philosophically for popular effect. Yet the freshness and vigor of his thoughts, the beauty and glow of his language, and the earnestness of his delivery, made him a preacher of more than ordinary effectiveness. The church have sustained in his death no common loss.

"But what constituted his chief qualification as a minister of Christ was the deep tone of spirituality that seemed to pervade his mind. He was remarkably gifted in prayer. Seldom have I listened to petitions so rich, so fervent, so appropriate, as were wont to fall from his lips, upon all public occasions. The language of prayer seemed to be with him an easy and a natural language. He was ever ready also to speak of Christ, and dwelt much in his thoughts and conversation upon religious themes. But of this trait of character many who hear me have had far better opportunities of judging than myself. I give the impressions made by an intercourse which I regret was of necessity so infrequent. But if I mistake not, the savor of his piety was such as will cause the Church to feel more keenly his loss.

"His life was mysteriously ordered. Left an orphan almost from birth,—his mother dying when he was but two weeks old, and his un-natural father having previously deserted her, and never returning, he was provided with a home in the family of a gentleman whose surname he afterwards bore. Here he was nurtured as a son—thus experiencing in infancy the gracious assurance with which David comforted himself in old age, "When my father and my mother forsake me then the Lord will take me up." When about nineteen years of age he was hopefully converted to God, and united with the First Presbyterian Church of Cambridge, in this State, the place of his nativity. A year or two after, while employed in the labors of the field, he came to a decision—the result of much anxious thought,—to serve Christ in the work of the ministry; and though he had but slight expectation of pecuniary aid, beyond his own immediate exertions, he entered at once upon a course of study preparatory to the ministry, from which purpose no subsequent embarrassment could turn him aside. He graduated with honor at Union College in 1839; and having studied theology at Princeton Seminary, anticipating somewhat the regular course, was licensed to preach the Gospel in the fall of the succeeding year. After laboring for two years with a church in the vicinity of Albany, he removed to Glenville, near Schenectady, to take the pastoral charge of the Reformed Dutch Church in that place, where he labored with great acceptance for six years, till called in the Spring of 1848 to become the pastor of the Eastern Congregational Church in this city.

"Soon after his settlement here, his domestic life was clouded by the death of his companion, in circumstances peculiarly painful. He had left her, then recently a mother, in order to make ready their new home in this city. Summoned by the sorrow-bearing telegraph, he returned to find her no more among the living; and in a few months the motherless babe was also laid in the grave. Thus stripped of his little family, and having none nearly allied to him by consanguinity, he was more than ever thrown upon the bosom of that foster-family which had been his home, upon the affections of his church, and upon the love and grace of God. It was kindly ordered in Providence, that he who was so peculiarly alone in the world should be returned to his native village and the house of his foster-parents—to die. He went thither about five weeks since for temporary relaxation, but shortly after his arrival was attacked with a slight indisposition, which gradually increased upon him till it assumed the form of typhus fever which terminated his life. Early in his sickness he flattered himself with the hope of a speedy recovery, and endeavored to allay the anxiety of his friends. He was intent upon returning to his labors here, and said repeatedly that he could not spare time to be sick. He had transferred to his church all that warmth of natural affection for which he was remarkable, and which had been deprived of its proper objects. Even after his mind was disordered and consciousness was impaired by the disease, he would fancy himself in this pulpit engaged in prayer or preaching, or solemnizing a marriage or a funeral among his flock; thus showing where his thoughts and affections were, when his mind and heart, veiled from human sight, could be read only by the Omniscient eye. He died on the 10th of January, lacking but one month of having completed his 37th year. His funeral services were attended in the church at Cambridge on the last Sabbath by a large concourse of people;—a delegation from this church was present on that occasion. From infancy he was the child of *adoption*; in early manhood he was adopted as we trust by his heavenly Father, who has now taken him from the solitariness, and changes and trials of his earthly life, to join the bright and blessed family of the redeemed."

JUDGE RIGHTEOUS JUDGMENT.

The monthly periodical, called the *Christian Union*, which is understood to be the organ, in some sense, of the "Evangelical Alliance" in America, has for its leading article in the December number a chapter entitled "Editorial Remarks." The object seems to be to show that in the advocacy of Christian Union some stronger measures are necessary than the mere excitement of kind feelings and pleasurable emotions. The writer asks—

"Why is it, that amidst the incessant ebullitions of denominational prejudices and passion, which are manifested in our religious press, it is so difficult to enlist in the cause of Christian Union the earnest, active coöperation of the large majority of our clergy?"

And a little further on, he affirms—

"No character, indeed, is so popular in our day, as that of a man of earnest, fearless determination, whose opinions on all subjects are made up irrevocably and exhibited recklessly, on all possible occasions. Such a Boanerges will always gain a hearing in the religious world: and whether the result of his bravery be to split a church asunder, or to wound the heart of many a Christian brother, his aim will be attained; popularity will be his reward. A similar course is pursued, whether the object be to establish a paper, to build up a church, or to propagate a sect: a bold avowal and unflinching defense of denominational or individual peculiarities is considered essential to success."

Here are three distinct charges laid against three descriptions of people. The "religious press" is charged with being manifestly characterized by "incessant ebullitions of denominational prejudice and passion." The "large majority of our clergy" are charged with not enlisting in earnest and active support of "the cause of Christian Union." And the body of Christian people in our day, "the religious world," are charged with being most attracted and influenced by the class of preachers "whose opinions are made up irrevocably and *exhibited recklessly* on all possible occasions."

As being connected with all these classes of people, thus arraigned before the public, we put in the plea of *not guilty* to all these grievous charges. They are wanton and calumnious accusations, which nothing can properly atone for but a frank and humble retraction. It will not do to allege the advocacy of different sets of opinions and practices by papers of different denominations, to support the charge of "the incessant ebullitions of denominational *prejudice and passion*." Neither is the failure of the "Evangelical Alliance" to awaken interest or coöperation among the clergy, any proof of their unwillingness to coöperate in "the cause of Christian Union." The notion of regarding the Alliance as the embodiment of that "cause" is purely ludicrous. Neither must the fact that the people had rather listen to earnest argument with a view to zealous action, than to read or hear vapid homilies on Union, closed with exhortations to nothing, be taken as proof that "the religious world" is chiefly pleased with sectarian opinions "exhibited recklessly on all possible occasions." The "Evangelical Alliance" is like a costly and complicated mill, without the millstones. It has a great many wheels to move, and it takes a great deal of power to move it, and it makes a great deal of noise when in motion; but it grinds no grist, and it yields no meal. It is a great cost without return.

A RELIGIOUS NEWSPAPER.

An over-scrupulous correspondent is scandalized at the publication of any articles in a religious newspaper which are not of a strictly religious character, or which cannot be classified under the head either of devotional, experimental or practical piety. Of a religion which grasps the whole interests of humanity and seeks to pervade them with its spirit and mold them to itself, he knows nothing. For example, if our English Correspondent prepares an elaborate and timely article on the present state of the Jews, showing the spirit of religious inquiry among them, or our Irish Correspondent sends us the cheering intelligence that his degraded Roman Catholic countrymen are beginning to think and act for themselves—facts whereat all prayerful observers of the movements of Providence must rejoice—this man finds in such articles *no religion!*

As to cheap postage, he tells us that it has no more to do with religion than "cheap potatoes." Be it so. And if Ireland were starving and we could see a mode of supplying her dying millions with "cheap potatoes," we should not hesitate to point it out, and to urge it by every consideration of humanity and religion, though some devout speculator in potatoes and bread-stuffs might have his piety shocked at the recommendation of anything but Bibles for a starving people by a "*religious* newspaper."

The subject of health-reform this critic thinks belongs to the *Tribune*. We are glad that the *Tribune* has discussed that subject so ably, and hope that its weighty appeals will be heeded. But when we attempt to enlighten Christians who live in ceiled houses and worship in stately churches, with respect to the actual condition of the poor around them; when we tell them that in their immediate neighborhood thousands of their fellow-beings are rotting in destitution and filth, and that perhaps the very tenements from whose weekly rents their own purses are filled are the nurseries of pestilence and death—we are piously admonished that the improvement of the condition of the poor is no part of religion, but should be left to some modern school of social reformers. We blush to think that Christianity is so misunderstood and so misrepresented by one who seems to boast uncommon zeal for religion. Probably, if we should write an article on the importance of distributing Bibles and tracts among the wretched, filthy poor, our correspondent would give *The Independent* some credit for piety; but to exhibit squalor, filth, wretchedness, starvation, disease, as they really exist, with a view to arouse the Christian public to some thorough and permanent measures for relief, this is no part of the functions of "a religious newspaper"!

Our correspondent may not think this a very religious article; but if he will "read, mark and inwardly digest" it, it cannot fail to prove to him a means of grace even upon the Sabbath.

YOUTHFUL VAGRANCY AND CRIME.

The Report of the Chief-of-Police, published on our first page, makes developments of youthful depravity in New York which are startling even to those who are familiar with the statistics of vice and crime in the city. And yet the Report does not cover the whole ground. A gentleman stopping at the Astor House was accosted by a boy on the steps of the hotel, having books, pamphlets and pictures for sale, whom he invited to his room for the sake of examining his collection. This he found to consist chiefly of indecent prints and vile stories, and he ascertained that the sale of these, though forbidden by law, was the chief item in the business of such book-hawkers, and yielded the largest profit. He extorted also from the lad the confession that he and his cronies were in the habit of visiting the lowest haunts of vice, both for business and for self-indulgence. The reason which the boy gave for following his nefarious traffic, which he acknowledged to be wrong, was that he had a poor mother to support.

An apothecary in the neighborhood of the writer was visited in one evening by three lads in succession, each about fifteen years of age, and well dressed, who wished to procure a remedy for the effects of vicious indulgence. He learned that young and genteel as they appeared, they were addicted to the lowest forms of street vice. Facts like these might be multiplied; but enough of such sickening details.

One principal cause of such an amount of juvenile depravity in New York is the great influx of foreigners, many of whom are in the lowest stage of poverty. Another is the number of low, cheap and vile exhibitions which are tolerated by the police, though in open violation of law. But whatever may be the cause, the *fact* exists, the evil is upon us, and demands a remedy. What is that remedy?

First of all, we have to say with reference to this and many other moral nuisances, that the City Government itself, and especially the Police Department, must be reformed, as a preliminary step to their removal. Our city affairs must be kept distinct from party politics; and good men, Christians, must look to the nominations for office in their respective wards, and see that the proprietors or patrons of dram-shops and brothels are not made aldermen and constables. We must have aldermen and a police who are themselves above the suspicion of vice, or it is idle to talk of reforming the morals of the city by any legal measures.

Next, some comprehensive, organized effort must be made for improving the condition of the poor, for providing them with comfortable dwellings, at low rents, and with steady employment, that the now vagrant children of the poor may have homes other than the street. Especially must measures be taken to shield emigrants from the harpies that surround them and seek their ruin; to forward them safely and economically to the interior; or if they remain in the city to introduce them to good lodging-houses, and to honorable employment.

Third; As the Society for Improving the Condition of the Poor, with its thorough supervision and inspection of the city, engages that there shall be no want of the necessaries of life to those who seek its aid, let all our citizens contribute to its funds, and discountenance street-begging, and let the police sweep all vagrants from the streets. If a street-beggar, when referred to the Society for aid, refuses to apply to its agent, let the police look to him as an impostor.

But all these suggestions are only preliminary. What shall remove this mass of juvenile depravity which *now* exists? The Police cannot do it. General measures of reform will not reach it. No existing institution can absorb it into its bosom or hide it within its walls. To send these children to the common prison is but to nurture them in crime. The only feasible plan that we can think of is that so ably presented by the *Journal of Commerce*:—the establishment of a Reform School like that of Massachusetts, or like the French Colony at Mettray, remote from the city, to which all such vagrants shall be sent, not so much as a punishment as for reformation, "to be trained to virtue, industry and knowledge" as the foster children of the State. The details of the plan are yet to be perfected. But *action* should not be delayed. Let our leading merchants, lawyers, ministers, take hold of the matter in earnest; mature a plan, call a meeting at the Tabernacle, or elsewhere; petition the Legislature now in session for the requisite legal sanction; appoint a wise and energetic committee to raise funds; *then* if the Police do their duty the work is done. The Chief of Police now appeals to the community for instruction and aid in removing this monster evil. Legal measures and moral measures must here be combined.

A CHURCH FOR CALIFORNIA.

A few weeks ago we published an appeal from a small band of Congregational brethren at San Francisco for a church-building to be sent out to them from the east. We have since had an opportunity of conversing with one of the members of that infant church, and have also gathered from more recent letters additional facts of interest, and we are prepared to say that in our view the appeal is a proper one, and should be promptly met. However great may be the wealth of California, there is little of it as yet in the hands of Christians, or even of those who propose to make that country their home. With all its mines of gold, its thriving cities, its crowded marts, its teeming population, it is still a missionary field. Our Congregational brethren ask aid in just that particular wherein they most need it and wherein we can render it at the least cost. They have bought a lot of ground and have agreed to support a minister. But they must have a house of worship. They can do nothing without a church of their own. There is no public hall in San Francisco which they can hire for temporary use until the increase of the church and congregation shall enable them to erect a suitable house; and a temporary building can be put up only at a ruinous expense. Yet, feeling the necessity of some place of worship, they have reared a shanty of rough boards and canvass, in which they can assemble in good weather—and even this has cost them some thousands of dollars. Lumber is so scarce and dear in California, that to build a fit house of worship is altogether beyond the means of the congregation. A house can be sent them from New York all ready to be put up, for one-fifth, perhaps one-tenth, of what it would cost to build one there. We have not yet procured an estimate of the cost of such a house as is needed;—but should say about $3,000.

The Episcopalians have sent out one or two churches; the Baptists and the Methodists each one; let it not be said that the spontaneous liberality of Congregationalists moves more slowly than ecclesiastical or missionary Boards.

What is done in this matter should be done speedily. The appeal comes not to New York only, but to all New England, and we entreat our New England friends to coöperate with us in this matter, or if they prefer, to take it up in their own way. A committee representing the Congregational churches of New York and Brooklyn have given the appeal their sanction, and have appointed a sub-committee to receive donations and take such measures as shall be necessary to accomplish the object. That committee consists of Rev. Jos. P. Thompson, Rev. R. S. Storrs, Jr., and Messrs. H. C. Bowen, L. Chichester, W. C. Gilman, E. Kingsbury, and O. E. Wood.

Contributions for the object may be forwarded to this office, or to Ephraim Kingsbury, Esq., Treasurer, or to any member of the committee, and will be duly acknowledged.

Rev. T. Dwight Hunt, who was for a year the chaplain of the town, is now the pastor of the church in San Francisco. An interesting letter from him appeared in our columns last week. We subjoin an extract from a private letter, which explains the circumstances of Mr. Hunt's removal from the Sandwich Islands:

"We resided at the Islands four years and three months. I was three years a teacher in the Mission Seminary at Lahainaluna. Six months previous to my leaving that school I asked an honorable release from the service of the Board—not because I did not love my brethren, nor enjoy their confidence and esteem, nor yet because I did not appreciate the great and glorious work they had under God accomplished. I preferred another work, and therefore sought it. I believed I would be a more happy and more useful laborer in a field more in accordance with my preferences, and for which I felt myself better adapted. I acquired the language with great facility, and soon acquired an influence over the people. But for some reason I could not feel at home. I could branch out, but could take no root. I concluded that if transplanted I should thrive better, and bring forth more fruit. So at the general meeting of the Mission, May, 1848, I left the service of the Board, much to the regret and under the strong remonstrance of the brethren. I then accepted an invitation from citizens of Honolulu to become their preacher, with a view of building up a church and congregation separate both from the Mission and the Bethel. This the prospects of the place warranted. I entered on this work early in July, under flattering appearances. For three months I preached to attentive and increasing audiences. But just as we were making arrangements for the erection of a church, hoping to be placed soon on a permanent basis, our prospects darkened, and our project was abandoned. The news of the discovery of the gold mines had reached the Islands, and materially affected the interests of the foreign community. At first the drift-wood floated off, and we congratulated ourselves on so happy a riddance of long-collected evil. But at length the current set deeper, and a better class were becoming unsettled, till at last the foundations of foreign society were being broken up. The prospects of Honolulu changed, and it soon became evident that Providence had deferred the time when it was necessary or politic to prosecute our original plan. So just as we were making arrangements for the erection of a church we abandoned the project altogether. I therefore asked and received a release from labors among them. Meanwhile Providence had opened here a wide door. Two free passages were offered me to this port, and I embraced the first and best."

STATESMEN SHOULD BE JUST.

We had occasion, lately, to read a letter written some years ago by the venerable Tristam Burgess, long a distinguished Representative and Senator in Congress from the State of Rhode Island, and were struck with the force of his representations with regard to the duty of statesmen to regard as sacred the claims of *justice* in behalf of the humblest member of society—a duty apparently too much lost sight of, in many cases, by men who seem to regard it as an honor to have defeated a righteous claim upon the public treasury, where no political advantage is to be derived from its payment.

Extract of a letter from Hon. Tristam Burgess, of Rhode Island.

* * * "There have been men whose Congressional life was longer than any others, who have boasted that, during the whole of that life, they had never voted for any bill in favor of any man who had a claim against the United Statee. One man was for many years a member of the Committee on Claims; and by his indiscriminate opposition to all claimants he obtained the nickname of 'the Bull-Dog of the Treasury.' All men in Congress should be careful of the public money, and vigilant in detecting all false and fraudulent claims against the United States; but it should never be forgotten that the creditors of the nation are entitled to have their demands promptly, diligently, and honestly examined, and decided on such principles as are fair and just between man and man. They cannot sue, and have a jury impanneled to decide their cases; they can only petition; and every attempt to baffle, discourage, and put them off, is a deep and burning dishonor to the good faith of the American people.

"When one man calls on another for the payment of a sum of money, and proves that this man so called on owed him who made the call a thousand dollars on the 23d of April, 1784, what has this man to do to discharge himself from the demand? He has to show, either that he has paid it; or second, that the claimant is barred by a statute of limitations; or third, that, from the length of time, there is a violent and unanswerable presumption that the debt has been paid. If payment cannot be proved, if there is no bar by any statute of limitations, and from length of time no presumption of payment can be raised, how will this debtor be able to escape from being compelled to pay this thousand dollars, with legal interest? No honest man would attempt to avoid payment; and no man could succeed in such an attempt if he were to make it before a fair and able tribunal."

A MAN IN THE MARKET.

If any of our readers, befogged by patriotic literature, or mystified by Scripture, have inclined to believe all men born with the right to be free, let him read the following letter, and recant his error.

LETTER OF MR. GODEY TO THE EDITORS OF THE COLUMBIA (S. C.) TELEGRAPH.

PHILADELPHIA, Dec. 1, 1849.

GENTLEMEN:—I have just been made aware, by an article in the *South Carolinian*, that you have made an attack on the "Lady's Book" for entertaining and publishing opinions against the institutions of the South. I have been publishing the Lady's Book for twenty years, *and if in that time one line can be found aspersing in any way Southern Institutions, I am willing to fall under your censure.* If I am responsible for publishing articles from writers who write for abolition papers, how much more open to censure must the proprietors of "Sartain's Magazine" be, whose contributors are mostly of that class, and who have published articles of that character, two of which I incluse. Why, then, should I be blamed? I call upon you, as gentlemen and brother publishers, to do me but simple justice in this matter. Where the fault belongs, there let the censure fall. I send you a January number. *You will see that Grace Greenwood's name is withdrawn from the cover*, where it was placed nominally as editor, she never having had the least control over its columns. I have not seen the article in your paper alluded to, and should like to receive it. Surely, living in a different part of the country should not make me liable for an offence I never committed.

"I trust, gentlemen, you will do me justice in this case, or show me that I am guilty.

"Very respectfully, yours,
"L. A. GODEY."

This is a letter written within sound of the old Independence bell that has swung so long in Philadelphia, "proclaiming liberty to the captive." We do not know which end to touch of this monstrous meanness. We may as well dismiss all fastidiousness about our hands, and take hold boldly. And so Grace Greenwood has gone off from that cover "where it [her name] was placed nominally as editor, *she never having had the least control over its columns.*" Ah, dear Grace, we all are glad with you for this confession, and shall love you better for it as long as we live.

Not to have uttered a word for freedom for twenty years is a sterling virtue with this fellow. To have spoken a word against the gulf stream of abominations that deeply and darkly flows all around the Southern shore, is food for repentance. The very report of it is more than he can bear. "*I have not seen the article in your paper alluded to, and should like to receive it.*" The very suspicion of being manly was not to be endured. Down he goes on his knees, begging pardon for everything possible in a lump, and ready for special contrition whenever the "paper alluded to" should come to hand.

Why do not Hope, or Slatter, or Bruen, or Hill, stop their dangerous trick of kidnapping black men at the peril of prisons and fines, and come a little further north and take men with white skins, and livers whiter yet? The slaves so got would be much more docile and obsequious; and there would be little or no risk of courts and sheriffs. The fellow that wrote that line about Grace Greenwood, and about Sartain's rival Magazine, might be kidnapped without violating any statute which forbids the enslaving of *Men*. He might prosecute under the act for sheep-stealing; but the penalty is light, if the fleece is worth the trouble of stealing.

The publisher says, "I have been publishing the Lady's Book for twenty years, *and if in that time one line can be found aspersing in any way Southern Institutions*, I am willing to fall under your censure." If in that long period he has spoken one word of humanity—if he has uttered one sentiment of justice—if he has contributed one spark to the fire of patriotism—if there has breathed one stanza of poetry for Right—if he has had in his Magazine one word in favor of love, of the family, of the sacred relations of parent and child, husband and wife, mother and sister—then he has aspersed Southern Institutions, whose very foundations are laid in the negation of all these. Is this the magazine for our sons and daughters to read?

Where is Box Brown? He ought to draw out a chart of every step by which he escaped from the meanest depths of Slavery, and send it to this Magazine, that the infamous crowd of pilgrims seeking to become slaves may have something to steer by.

We are becoming acquainted with the struggles of slaves to become freemen; we are also to learn how easily freemen become slaves without a struggle. Every rood of ground from the Potomac to the Gulf has some wretch, unlettered, untaught, who, without book or teacher vindicates, by his irrepressible aspirations for freedom, his title to be a man. The slave's darkened eye has never read a word in our noble Declaration, or a line in that Book from which it sprang; but the law of Nature and of God, written on his heart, he has deeply pondered. All the rubs and grindings of poverty and oppression have not effaced one letter of it. By this sacred instinct they have burst all restraints—turned to the north star and to God for guidance and protection; and groping by night and hidden by day, or half smothered in ships' holds, and boxed up in cubic inches not enough for a child, with weariness, hunger, fear, and faintness, they have sought a place of freedom. The fear of bondage swallowed up all other fear—as did Moses' serpent-rod all other rods. God's blessing on every such fugitive! They are worthy of liberty. A slave who knows his rights and is determined to be free, is more a freeman and more a man than his master who denies his rights and clutches at him for Slavery.

This same road is now thronged with a motley crowd traveling southward, as anxious for the shame of supple servility as the slave is for the manliness of liberty. They hang themselves up in the shambles of every Southern market. They trust the pliant good nature of the North, and are only fearful lest they shall fail to be mean enough to please the South.

Are these the men who are to direct the reading of our children? Are their Magazines to lie upon our tables? Are our publishers to emasculate every transatlantic book until it will pass current at the South? Are our school-book publishers timidly to weigh every word, and let our children grow up ignorant how to spell the words *slave, oppression, tyrant*, lest the South should be offended?

We do not say that the North should stand up for Northern rights; for there is no such thing as Northern rights. But we do say that every man, North or South, should stand up for the rights of *Men*; and that truckling fellows in high places should meet the rebuke and buffet of every one who has an instinct to scent the approach of meanness, or a heart with which to roll indignation upon it. ★

HEALTH REFORM.—No. 3.

In the present number we shall finish our enumeration of the fundamental conditions of a general state of health in the community. We shall then point out what is to be done to secure this great blessing; and especially what is the duty of Christians with respect to it.

Next to cleanliness and ventilation, we would mention as a requisite to health, *good food and proper clothing*. We submit this point without argument, referring only to facts bearing upon it in the history of the late epidemic. In the first cases of cholera, already referred to, the wretched subjects of the disease were found with clothing hardly sufficient to cover their nakedness. Says the city physician with respect to the victims of the epidemic in the Seventh Ward, where it raged violently and fatally for several weeks: "Many of the population in the locality referred to were emigrants, and persons *utterly destitute of the ordinary comforts of life.*" The same fact forced itself upon the notice of all whose professional character as physicians or ministers called them to be conversant with the disease. Bad food and irregularity of diet were among the chief proximate causes of cholera. Against these provocatives of pestilence physicians everywhere lifted up the voice of warning. But of what avail was it to issue bulletins from the Board of Health, recommending a careful diet, the use only of beef and other like nutricious food, while the poor were compelled to live upon stale meats, crude vegetables, and unripe or decaying fruits, such as they could buy cheaply, or beg, or steal, or pick up about the market places and in the streets. It is impossible but that the mode of living common among the poor should breed contagion, or at least accelerate its ravages.

At this inclement season the scanty clothing of multitudes—especially of the children of the poor—will account for a large proportion of the weekly deaths by consumption and fevers. Notwithstanding the liberal efforts of various charitable associations, this important condition of health,—an adequate supply of good food and clothing—is far from being complied with among the poor of our city.

Another grand essential to public health is VIRTUOUS HABITS. In this matter the physical and the moral are closely allied. The habit of living in squalor and filth engenders vice; and vice, on the other hand, finds a congenial home in the midst of physical impurities. As an illustration of the affinities between vice and such an epidemic as has lately visited us, we will give one or two facts from the authentic source before quoted. The physician in giving an account of the first case of cholera at the Points, says—"I endeavored to obtain what information I could from the persons by whom the patient was surrounded; yet I found it almost impossible to get a reply to the most simple interrogatory. In truth, the idiotic condition to which rum, debauchery, and extreme wretchedness had reduced the intellects of these loathsome objects of humanity, completely incapacitated them from comprehending the meaning of the most simple question."

Out of 269 cholera cases in one of the hospitals, 151 were intemperate, and 38 more were habitual drinkers. Out of 275 cases in another hospital 111 were habitual drinkers, 59 occasional drinkers, and 35 of habits unknown, leaving but 70, or one-fourth of the whole who were of known temperate habits.

The Sanitary Committee state that the cholera originated in this city "amid *destitution, filth and intemperance*," and that its principal ravages were in localities where this state of things was found. Other diseases, both epidemic and endemic, are in like manner engendered or propagated by habits of vice. No small part of the weekly bill of mortality in a great city is made up from the victims of debauchery.

Here then we see that the health reform and the moral reform are one, and must go forward together.

THE PHILHARMONIC SOCIETY.

This Society comprises the best musical talent (instrumental) in the city of New York. It has upon its roll about eighty performers, the greater part of whom appear at every concert. Four concerts are given in each year, which, with the rehearsals, are open only to subscribers and associate members, no single or occasional tickets being sold. The music selected is that of the great masters, Beethoven, Lindpainter, Mendelssohn, Meyerbeer, Mozart, Spohr, Weber, and other composers of overtures, symphonies, and the higher styles of instrumental music. The most difficult compositions are executed by this Society in a manner not surpassed by any foreign orchestra to which we have ever listened. At a late "Philharmonic" concert, we had an opportunity of testing the power of music to express thought and sentiment without words. The first piece on the programme was *Die Weihe der Töne* (*The Consecration or Inauguration of Sounds*), a characteristic symphony composed by Spohr, after a poem by Pfeiffer. The first theme opens with a representation of the gloomy silence of Nature before the creation of sound; this is followed by an imitation of busy life, in which is introduced an endless variety of the sounds of nature, from the song of birds to the roar of elements. The contrast between the *Allegro* movement of the second passage and the *Largo* of the first, reminds one of the contrast in the rhythmic movement of Milton's *Allegro* and *Penseroso*. The second theme opens with a fine imitation of a cradle-song, which is broken in upon by the music of a dance, followed by a serenade in which Love breathes forth its gentlest strains. This is a passage of exquisite beauty. The third theme is of quite a different character: the march to battle, the anxiety and grief of those left at home, the return of the victors, thanksgiving to God. The whole closes in the fourth theme, with notes of consolation and invocation widely contrasting with the martial strains which had preceded them. This Symphony must be regarded among the greatest productions of the human mind. It is not only the impersonation of a poem, it is itself a poem of the highest order, in which the soul of the composer, filled with the harmony of Nature's thousand voices, pours itself into the soul of the hearer through the medium of inarticulate sounds. The composer has succeeded remarkably in conveying the sentiments of the poet into the strains of his symphony; but the piece—the performance of which occupies a full hour—should be heard many times in order to be fully appreciated.

Much of the same effect was produced by Mendelssohn's descriptive Overture, *Meerestille und glucklicke Fahart* (*The Calm at Sea and the Happy Voyage*), which after gently wafting one over a sea of most delicious harmony, concludes with dropping the anchor amid the welcome sights and sounds of home.

Such music has an elevating influence upon both the performers and the audience, which is usually select and refined. The Society is doing much for the improvement of musical knowledge and taste in the community. We allude to it as one of the best sources of rational enjoyment which our city affords. The power to produce such pleasures and the capacity to appreciate them are among the richest gifts of the Creator.

NEW YORK HARMONIC SOCIETY.

We learn

which asserts that Christians would come nearer each other when they cease to construct creeds, and have fixed opinions. If personal opinions make sectarianism, the more of it the better." "The vice of the present day, (in this neighborhood,) is not scepticism, but *doctrinal indifference.*" "*I can see something to admire,*" continued he "*in a genuine, hearty Calvinist, but I only pity a half Unitarian.*"

These scattered sentences, while they fail to hint justly either the matter or manner of the discourse, will show that there was that in it to cheer the heart. It had a sincerity and manliness about it which indicate that there is much of the life of truth in the longings of our much esteemed liberal friends, who will be "liberal" no longer, however, in their ordinary sense, when the time shall come for the whole denomination to reach that advance where the speaker of last evening evidently stands. The sermon might stand as an admirable preface to a book of Institutes of their Theology.

MORTON.

RELIGIOUS INTELLIGENCE.

REVIVALS.

OTISVILLE, N. Y.—A letter from Rev. J. Batey to *The Independent*, dated Jan. 19, says:

"An interesting revival of religion is in progress in the Mt. Hope Congregational church. Last sabbath was such a one as the church has not enjoyed in many years. Eleven persons were received into the church on profession of their faith, several of whom were heads of families, and two of whom were advanced in life. Others are still inquiring to know what they shall do to be saved. And, in the midst of this outpouring of the Spirit, God hath caused this people to take efficient measures to erect a new church edifice to be completed early in the coming season.

MAINE.—Rev. Dr. Tappan has entered most effectively into his work as Secretary of the Maine Missionary Society. In writing to the *Mirror* on the determination of some congregations henceforth to support their own institutions, independent of missionary aid, he adds:

"In other respects, yet more important, the new year is opening upon us auspiciously. We are enjoying," writes a missionary brother, in the country of Piscataquis, "a pleasant revival of religion in this town. Already we number 15 cases of hopeful conversion.' 'For the past three months,' writes another of our missionaries, in the same county, 'this town has been visited with a very interesting revival. The work commenced in a neighborhood where I had been holding meetings from time to time; and from thence it spread to other neighborhood, causing the interest to be very general over all the town. The number of those converted, I am not able to state; but should say not far from 35—principally youth; tho' a few heads of families are hopefully brought in. Some among us are yet anxious. The work commenced a few weeks before the academy closed, and was getting a strong hold upon the youth there, when the term expired.' Another brother in another county, (not now assisted by our Society) speaks of three young ladies in one part of the town—and of three young men and several young ladies in another, as indulging recently a hope in God's pardoning mercy. 'It is,' he says, 'a good and glorious time. Pray for us that this good work may spread and extend in every direction, and that all hearts may share in it. Oh, that this might be a year of the right hand of the Most High, through the State, and land, and world.'

In our own State, certainly, we may even now discern the 'cloud arising like a man's hand.' Let 'fervent, effectual prayer' be offered, like that of Elijah, as you not believe, Bro. C., that we shall have 'a great rain'"

GRAND RIVER ASSOCIATION, OHIO.—The N. S. Presbytery of Grand River embraces within its bounds" the territory of three counties, Ashtabula, Lake, and Geauga. On the Minutes of the General Assembly it stands with 19 ministers and 18 churches, of the ministers being designated as pastors, 9 as stated supplies, and 6 as without charge. Recently, a movement has been made for organizing a Grand River Congregational Association. For thus organizing, the reasons are given that in the three counties there are about 40 churches which are Congregational in their organization and usages, and substantially agreed in doctrine, their ministers all cordial co-workers and on terms of Christian intimacy and friendship; that 10 of these churches have a connection with Grand River Presbytery, and as many more belong to Ashtabula Association and the N. W. O. Conference, and the remainder, a majority of the whole, are without any ecclesiastical connection. So completely has Presbytery failed in its object of uniting and consolidating the churches of the Reserve.

A VERY DIFFICULT QUESTION.—A correspondent of the *Christian Witness and Church Advocate* seems anxious to know what the Church requires him to do, that he may observe the 25th of January, in accordance with the canons. The case is this:

"All the Fridays are fasts, we are told in our prayer-book, and we are also there told that the conversion of St. Paul is a feast day. By what are we to determine? SENEX."

The editor of the *Witness* seems to admit that the case is beyond his depth, for he makes no suggestion to relieve the difficulty. It is not, like the great Gorham case in England, a question between the canons and the prayer-book, and therefore the decision of Sir Herbert Jenner Fust, or of that other luminary, Lord Brougham, can afford no aid in this case. Shall it be left to "private judgment?" or, may each congregation decide for itself, "Congregationally," whether they will have a fast or a feast to-morrow?

LITERARY RESULTS OF MISSIONS.—A book has lately been published by the American Mission in Syria, which was written by one Dr. Nieshaka, of Damascus, formerly a Greek Catholic, then an infidel. He was converted by reading Keith on the Prophecies. His book is directed against popery, and, it is thought, will produce a great sensation.

LABOR-SAVING.—Many of our cotemporaries, we have not taken the trouble to count to see how many, appear to be employing some individual to do up their book notices for them, and he lightens his labors by sending precisely the same notice to them all. We do not know whether they all pay him for his work. But another "curious coincidence" is, that all these notices, which we have seen published as original in a large number of religious newspapers, are word for word with the one that we found on a printed slip in the copy of the 12mo. Memoir of Milnor, sent to us from the American Tract Society. These things are ruled out of secular newspapers, and the religious press should show equal self-respect.

CIRCULAR FROM GOV. SLADE.—We have a Circular just issued on behalf of the Board of National Popular Education. The Board gathers its teachers in semi-annual classes, at Hartford, Conn., for the purpose of preparatory training for the West. Six classes, numbering 152 teachers, have been sent out, scattered from Texas to Minnesota. They are of various Christian denominations. All who have gone bear testimony to the great value of the preparatory course of six weeks at Hartford. Several are urgently wanted in Oregon. A new class is to meet at Hartford on the 15th of March. We now give the most material part of the "Circular:"

"The Board has gathered and sent out six classes; and the undersigned now invites applications from ladies to form a seventh. Each application should be made by letter from *the applicant*, addressed to Miss NANCY SWIFT, *Northampton, Mass.*, who is one of a committee of ladies appointed by the Executive Committee of the Board for selecting teachers, and who will superintend the preparation of the class. The application should state the age, residence, and religious denomination of the applicant, and the branches in which she is able to instruct; and should be accompanied by testimonials from some reliable source, in regard to her education, natural peculiarities, and moral and religious character. Among the desired qualifications, sound discretion and decided piety are deemed indispensable. A capacity to lead a school in vocal music is deemed very important, though not indispensable.

"It is desired that the applications be made by the first of March, and earlier if convenient. The accepted applicants [notice will be given them of their acceptance] will be expected at Hartford on Friday, the 15th of March. On their arrival at the railroad depot they will take hacks to the Orphan Asylum, in Washington street, the building provided for their reception. The course of instruction will terminate on the 25th of April, when the teachers will leave for their destinations, which will be allotted by the committee of ladies referred to. One purpose of assembling the teachers is, to become acquainted with them, so as the more wisely to determine their respective locations. It is very embarrassing to undertake to assign places to teachers who have not attended the course.

"Each teacher will know her destination before leaving Hartford, and have the written application, in answer to which she is sent, committed to her, together with a note of introduction to the person who is to receive her. No teacher is sent until a place is provided for her, and an assurance given, deemed reliable, that she will meet a kind reception and receive a stipulated compensation, such as is deemed adequate to a respectable support.

"The teachers will defray their own traveling expenses to Hartford, and will be expected to pay for their board there, at the rate of $1.50 per week. The course of instruction will be gratuitous. There may be cases of *manifest inability* on the part of teachers to pay for their board. Let such come, however—they shall be provided for; but the fact of inability should be stated in the application, and in some testimonial accompanying it. The cases in which we are asked to pay for the board of teachers are becoming less frequent."

FOREIGN.

Parliament will meet for the dispatch of business on Thursday, Jan. 29.

The Queen and Prince Albert have contributed £500 toward Mr. Sidney Herbert's project for the emigration of unmarried females to the colonies.

The Lords of the Treasury have resolved to abolish, after this year, all the customary gifts of the season, or "Christmas Boxes," in all the public offices. All the public offices were closed on Christmas-day except the post-office.

The project of Sunday post-office work in London is still embarrassed with various mishaps, and strong hopes are cherished by religious people that the upshot will be the total abolition of Sunday labor in the whole postal service of the United Kingdom.

Lord Denman's resignation of the Chief Justiceship is accepted, on account of his confirmed ill health, and Lord Campbell is appointed Chief Justice of the King's Bench.

Messrs. J. & G. Munday have made a contract with the Society of Arts for the entire management of Prince Albert's grand "Exhibition of the Industry of all Nations," to take place in 1851. They are to erect a suitable building, with fixtures, at a cost of £50,000, to give £20,000 in prizes, to pay all contingent expenses at their own risk, and if any surplus is realized from the receipts, they are to have two-thirds of the profits.

The "Great Central Gas Consumers' Company" in London is nearly ready to be organized. They are pledged to furnish gas at 4*s.* per 1000 feet, and as much cheaper as they can afford, allowing 10 per cent for the capital. Their arrangements are very convenient and economical.

Mrs. Dakin, widow of the late tea-dealer, No. 1 St. Paul's Church-yard, has recovered £800 damages for the death of her husband, in a suit against Brown & Hunt, patentees of a machine for roasting coffee, by the explosion of which Mr. D. came to his death. The defendants had contracted to make it *safe*.

DR. ACHILLI.—The preposterousness of the criminal charges trumped up by the Papists against this persecuted man have so effectually disgusted the public mind in the civilized world, that they have been withdrawn by the authorities of Rome, and the fact is at length confessed that he was imprisoned and continued to be detained solely for the offense of the religious opinions which he maintained, and his activity in their propagation. The circumstances of his arrest, too, so far implicated the French government, that no diplomatic chicanery has enabled them to evade the responsibility. He had availed himself of the liberty allowed under the Republic to return to Rome and preach the Gospel; and he had married; and he was thus in Rome when the French took military possession and assumed the government of the city. During this military occupation and government, he was arrested by the *sbirri* under the sanction of French troops who occupied the house in which he was seized. On the first representation by his British friends to the French government, the story of his alleged amours and crimes was pompously brought forth as the ground of his detention. When the absurdity of this was made manifest, the facts of his arrest were denied, and it was admitted that he was in prison as a recreant priest under Papal laws. It was then proved by French officers that the *chasseurs* occupied the house when he was taken, and that the power of France was actually applied to persecute a convert from Romanism who was guilty of no crime but that of having acted upon his own avowed principles as a Protestant Christian, and within the laws of the *de facto* government then subsisting. He had done in Rome precisely what Bishop Wiseman does in England, and Bishop Hughes in America. And *France—Republican* France—imprisons him.

The case was so glaring that the *Christian Times*, of Dec. 28, confidently anticipated his speedy liberation. Indeed, in a postscript it had a rumor that Dr. Achilli had actually been liberated by the French authorities at Rome. It gives in another article the following statement, which shows that the persecuting power of Romanism is still the same as in the days of Luther, more intent on securing victims than rendering justice:

"IMPORTANT FROM ROME.—A fellow-prisoner of Dr. Achilli has denounced him to the Cardinal Vicar for preaching the Gospel to the inmates of the prison; and orders have consequently issued to remove him from his present quarters, and place him *au secret*, i. e. in the secret dungeons. The accuser is the young man who recently stole some 150 of the choicest coins of the Vatican collection, of which he was the keeper. He was a *protegé* of the Pope and of Cardinal Lambruschini, and has probably been induced to purchase his own safety by this act of delation. It is evidently part of a plot, which thickens rapidly, and must soon reach its crisis one way or other."

THE STRICKLANDS.—A case was decided in the Court of Common Pleas, Westminster Hall, Dec. 8 affecting the estates of the Strickland family, one of whose members was so unfortunately lost in the White Mountains of New Hampshire. The *late* Sir George Strickland made his will in 1777, and had a son born afterwards, the uncle of the present Sir George. By a codicil he made provision for this child, but one copy of this codicil was defaced, and the question was whether this was intended to be final. The jury so found, and the court, on a motion for a new trial, ruled that the question had been properly submitted to the jury and decided by them, and therefore gave judgment for the plaintiff, and in favor of Sir George Strickland.

BRITISH STEAM NAVIGATION.—The *Times* has an elaborate article of three columns on steam communication with the West Indies and the Pacific, in regard to which the British seems to be quite waked up. The whole system is to be changed, and a new plan introduced, on the principle of one main track line, with divers branches. The main or direct line is to run from Southampton to St. Thomas, 3622 miles, in 12 days, and thence to Chagres, 1120 miles, in place of the present circuitous route via Madeira, Jamaica and Carthagena, which takes 35 days. From St. Thomas branch lines will reach all the West India ports, and from Panama lines will run both to California and Chili, Valparaiso being 3142 miles from Panama, and 7884 from Southampton. The *Times* thinks this arrangement will supersede the use of the New York route to the West Indies, but this will require of the West India Company a revision of their passenger tariff, and a revolution in the manners of their commanders in regard to the treatment of passengers. They will have to adopt, he says, the American system, and make their steamers equal to first class hotels, where the utmost attention is paid to all that can gratify passengers. The following paragraph is instructive, as coming from the *Times:*

"The fact is—and perhaps it is an unpleasant truth to tell—that the British steamers rely too much upon the large subsidies paid to them by the government for performing the mail service, and too little upon the resources of the legitimate mercantile and passenger traffic that would, under more judicious management and moderate fares, accrue to them. It is a broad assertion, but nevertheless a true one, that British steamers, instead of promoting the traveling of a medium class of passengers, absolutely prohibit it by the enormous scale of fares. The time of competition has now, however, arrived, and the grand notion of classing mail steamers as merely spare ships of war must be exploded before the British vessels will be enabled to assume that position to which they are entitled. Hauteur on the part of captains and officers must give place to civility and a desire to please, and then the invidious comparisons, now drawn, will in course of time become obliterated."

Our own opinion is, that John Bull will have to get up early in the morning, or the New York route will still take the passengers, especially if our Congress shall have the sagacity to establish two cents postage on the ocean.

LIFE INSURANCE IN ENGLAND.—The first Life Insurance Company in England was established in 1706. From 1800 to 1810, thirteen additional companies were formed; and there are now ninety-three, many having accumulated assets to the amount of millions. From a late Parliamentary return it appears that the amount now insured in the kingdom is not less than £135,000,000 sterling, more than six hundred and fifty millions of dollars. A consoling thought to a benevolent heart, that most of this immense sum is secured for the benefit of those who are to be the fatherless and widows of coming years. There is another thought, which is that the funds on which these payments depend are mostly invested in the national debt of Great Britain—one of the complications of that vast machine!

SHALL THE POPE RETURN?—A correspondent of the *Times* writes from Rome, Nov. 30, that "the plain truth is, no one at Rome, from the Triumvirate [cardinals] in the Quirinal to the Secretary of the French Commander-in-Chief, knows whether the Pope returns to Rome or not." And "if the Pope does not return to Rome, what is to become of his temporal authority?" And, on the other hand, the French threaten to bring the Pope to Rome, *nolens volens*, because without his presence there the object of the occupation is not realized. But then he must come back to govern *under* the letter of President Bonaparte to Col. Ney, with liberal institutions. How can Austria and Spain permit that? The correspondent intimates that the Pope will seek to extricate himself, or at least to seek shelter from responsibility, by appealing to a conference or "congress of Catholic powers" to settle the question. This would be a very *Congregational* mode of adjusting difficulties. Or the Peace Societies might say, *a la* Burritt. The correspondent of the *Daily News* writes from Naples, Dec. 14:—

"Neither the Pope nor cardinals are likely to return to Rome for the present. His Holiness remains at Portici, and I am under the impression that up to the present moment he is as far from the Eternal City as on the day when diplomacy greased the wheels for his flight. The Jesuits are again thrown back, for the moment, to finger the rosary of hope."

SOUTH AFRICA.—Moffat, the missionary, writes to Rev. Mr. Rutherford, at Cape Town, that an English traveler named Oswell has completed the discovery of a great inland lake to the North of the Cape, which he calls Lake *Ngami*, into which a large river runs from the north, that at the time (August 2) appeared as if swollen by melted snows. The country around it is beautiful and fertile. It lies in about 19 deg. S. lat. News is received from the Cape of Good Hope to Nov. 3. The inhabitants remain firm in their resistance to the landing of convicts, and the latter remain on board the Neptune in Simon's Bay. A Mr. Ebden and a few others have violated the pledge, and sold wheat to the government, and indignation meetings were held on the occasion. The *South African Commercial Advertiser*, speaking of the universality of the popular determination, so suddenly produced, says:

"Self-government seems to have been only latent in the hearts of the whole population, ready to manifest its full-grown power at a word, at the breath of an incident. In a few hours after the arrival of the Neptune with the convict cargo in Simon's Bay, the contractors for the supply of the naval department, under whose charge the vessel was placed, refused to execute the usual orders for meat and biscuit, at the sacrifice of a lucrative business, and the exaction of a penalty of nearly £1,200. In a day or two it was discovered that if meat and bread were supplied to the troops, as usual, a sufficient quantity of both would be procured and sent down to Simon's Town for the naval department and the convicts. That lucrative business was therefore immediately stopped by the butchers and bakers of Cape Town. Deceit, cunning, and the most shameful falsehood are now set to work in aid of convict government, and it became absolutely necessary to stop supplies to—that is, to refuse to deal with—all the departments of government, without exception—for it was soon apparent that if one were excepted, all would obtain supplies through it. This the people resolved to do, and they have carried their resolution into effect with so much spirit and fidelity, that but for the defection of fifteen persons out of one hundred and eighty thousand, the Neptune would by this time have been out of sight, or under sailing orders! By means of these fifteen men, by bribery, by corruption, by direct falsehood on the part of some, and through simplicity on the part of others, the Governor has been enabled, for a time, to defy the people whose welfare, morals, religion, and safety he was commissioned to protect. But the resolution, the virtue of the people, is beginning to press on all who have sold their country, and they will soon have nothing else to sell."

FROM JAMAICA.—Late accounts represent the Annexation fever as very rife in the island. The *Despatch* newspaper has published the old Declaration of Independence entire, remarking that "many of the causes which impelled the separation of America from the mother country are so similar to our own, that we could not refrain from publishing this able document at the present time."

The *Journal* advertises a protective tariff, and says that "the land is becoming a wilderness under the grossest neglect of its vital interests." In regard to the state of morals, it says:

"We have established the social condition which marks a Christian, or civilized, or prosperous community. *Marriage* is still the exception, and not the rule of ours. There is therefore, no adequate security either for the lives or the moral training of the children that are born. Look at the history of bastard children and Foundling Hospitals. Our population is not improving, and cannot improve under such a system, either in numbers or quality. The social obligations of husbands to wives, parents to children, and children to parents, are not generally enforced, nor are our laws enforceable, and consequently they are fearfully neglected. How many even of *gentlemen's* children in this island are now being raised in common negro-yards, without education or religious training."

Doubtless it ought not to be expected that the evils incident to the system of slavery would disappear at once: or even in a generation. The progress of social improvement has also been sadly kept back by the madness of the planters and the unwise policy of the British government, of vainly fostering the planting interest and the non-resident landholders *against* the rights and welfare of the freed laborers. Had the rights of the *people* been properly regarded, the suffrage duly extended, the insolvent estates thrown into market, and had the owners of land met the laborers with equitable and humane treatment from the first, the condition of society in the twelfth year of freedom would have been vastly in advance of what it is. These evils will not attend emancipation in our own States, because all citizens are voters, all landholders resident, and all lands held in fee simple, and the relations between masters and slaves are far less malignant than they were in the West Indies.

CONGRESS.

WEDNESDAY, Jan. 17.

IN SENATE.—The Vice-President laid before the Senate a communication from the Secretary of the Navy, giving a list of punishments inflicted in the navy.

Sundry memorials against the employment of chaplains by government, were referred to the Committee on the Judiciary.

Mr. Seward presented a memorial of citizens of the State of New York, asking the abolition of Slavery in the District of Columbia, which he moved be referred to the Judiciary Committee.

Mr. Berrien moved that the motion be laid on the table.

Mr. King said it was the duty of the chair, knowing that there was objection to all such papers, to state the question first on the reception of the petition. The *chair* KNEW that there were objections to the reception of these papers, that there always would be, and that they would not be *tolerated* by some members of this body. He had no right to put any other question than upon the reception of the paper.

The Vice-President calmly replied, that the chair knew of only one rule applicable to all questions, which was, to put the motions which were made by senators in their proper order. That rule would be pursued in the present case, and the first question would be on the motion to lay on the table the motion of the senator from New York.

The vote was taken by yeas and nays, and carried, 32 to 19, the following Northern senators voting aye: Bright of Indiana, Cass of Michigan, Dickinson of New York, Sturgeon of Pa., Douglass of Illinois, Dodge and Jones of Iowa, Democrats; and Dayton and Miller of New Jersey, Whigs. Spruance and Wales of Delaware voted No; Messrs. Clay, Webster and Hale absent, the latter on a visit to his family.

Mr. Benton, pursuant to notice, introduced his bill for enabling Texas to reduce her limits and to settle the boundaries between that State and New Mexico. It proposes that, in consideration of the payment of fifteen millions of dollars to Texas by the United States, Texas shall reduce her boundary to the 102d degree of W. longitude on the West, and on the South Fork of the Red River on the North; with the agreement that whenever there shall be a population of 100,000 in that part of Texas lying West of the 98th degree, a new State shall be formed there and admitted to the Union. The territory lying West and North of the above new boundary to be ceded to the United States; and all claims of Texas on the United States to be relinquished. The fifteen millions to be paid in a five per cent stock, redeemable in 14 years. Having annexed Texas, and our own government having so often asserted the claim set up by Texas, this is doubtless the easiest way to get out of the difficulty—to buy off at any expense.

In supporting his bill, Mr. Benton said:

"The State of Texas was too large either for her own convenience or equality with other States. Her territory is now 350,000 square miles; a portion in the region of perpetual flowers, and another in that of perpetual snow and ice. It was necessary therefore for her own convenience, and necessary for the United States, that her boundaries should be reduced. The proper time to have made that reduction was before her annexation, and he desired to accomplish now what he endeavored to have done at that time. The would-be proposed reduction gives to Texas all her settled towns and organized municipal governments, with a territory of about 150,000 square miles, still too much for any one State."

Mr. Foote also introduced his bill to admit California, and a new State in the territorial limits of Texas, with her consent, and establishing territorial governments for Deseret and New Mexico. The bill extends the compromise line of 36 deg. 30 min. to the Pacific. This bill has gone to the Judiciary Committee also.

The Judiciary Committee, which is to be the most important at this session, reported, with amendments, the bill of last session, to make it the duty of U. S. officers, postmasters, collectors, &c., to arrest and return fugitive slaves. They insist that the States ought to do that by their officers, but they have refused to do it, and the Supreme Court of the U. S. have decided that the law of 1792, in regard to fugitive slaves, cannot be executed by State officers, or rather that Congress cannot make it obligatory on State officers to execute the law.

Mr. Hamlin offered resolutions of inquiry concerning the imprisonment of our shipwrecked seamen by the government of Japan, and concerning certain alleged violations of treaty by the government of Siam. Also, concerning the means of extending our commerce among the independent Oriental nations.

IN THE HOUSE.—A resolution from the Senate, limiting the expenses of collecting revenue, was referred to the Committee of Ways and Means.

The House then went into an election for doorkeeper, with the following result:—Horner 63, Ayres 33, the rest scattering among thirteen candidates.

The House voted three times more with no better result. The Speaker ruled down all motions to accomplish the appointment of a door-keeper in any other way.

THURSDAY, Jan. 17.

IN SENATE.—The resolutions of Mr. Clemens, calling for information concerning the interference of the Executive and of the military power in the formation of the constitution of California, came up in order.

Mr. Clemens stated that documents had been sent to the other House which contained all the information he designed to obtain; he therefore moved to lay his resolution on the table.

Mr. Douglass expressed the hope that the motion would not prevail: it had been said that the people of California had been coerced to a formation of a Constitution, and to seek admission into the Union. If that was true, it was due to the country that the most searching investigation should be had.

Mr. Truman Smith said that the President and Cabinet had been anxious to give [a full relation of the whole subject; that every line and scrap which had the least reference to it had been given with the most scrupulous fidelity. He would say, also, that it would be found that the proclamation of Gen Riley, under which the constitutional convention in California has been organized, and had acted, was issued under orders and authority derived from the late Administration, and before Gen. Riley had received any instructions whatever from the present Executive.

Mr. Douglass said he had made no charges, but that imputations were daily made that the Administration had coerced the action of the people of California, and taken measures to suppress a free expression of public opinion there on a certain subject, and which had nullified the great object and principle of the elective franchise. He said he did not know whether this was true or not, he hoped that no evidence would be found to justify the charge.

Mr. Clay said that if it was found the documents sent to the other House did not contain all that was required, he would vote for the most searching inquiry. If there had been this Executive interference to produce the premature birth of a new State, the senator from Illinois, in consideration of the character of the child that was born, ought rather to be grateful than otherwise. (Laughter.)

Mr. Douglass said, it was because the child was democratic that he had not believed the charge of coërcion to be true; indeed, he was induced to the opinion that if anybody was responsible for inviting the people of California into the Union, it was himself, as at the last session he introduced a bill which undoubtedly called their attention to their necessity of admission. and if the Senate would have the secret out, he would confess that his object was to vindicate this child, of which he claimed the paternity, from the scandalous charge of having been coërced into any measures.

Mr. Foote said that, on this question of coërcion, it was stated in all the papers that Mr. Botts, formerly of Virginia, arose in the California Convention, at the close of its deliberations, and stated that a coërcive power had been employed to bring about the then existing state of things; that the constitution adopted had been forced upon them, that the people had been informed by circulars, (from the senator, Mr. Smith, for what he knew,) that unless they adopted a Constitution suited to the views of particular men in the States, it would be rejected by Congress.

Mr. Dawson said it was due to the country, the Senate, and the government, that they should have all the information necessary to their action.

Mr. Smith said it was not respectful to the President, nor dignified for the Senate, to call on the Executive to inform the Senate whether any census had been taken in California, when all know that no such action had been had; nor was it respectful to put interrogatories to him relative to other matters about which the Senate were full as well informed as the President; nor to question him as to the grounds on which he based an opinion expressed in his message. But after what had transpired, he desired to withdraw his suggestion that the resolution should be modified.

Mr. Butler was in favor of passing over the resolution for the present, in accordance with the suggestion of the Senator from Alabama. He thought that courtesy was due to that gentleman no less than to the Administration.

Mr. Clemens said the question now before the Senate was, not whether they wanted the information, but whether it had not already been presented. The first question was before the Senate the other day, when the Senator from Illinois voted against it, by laying it on the table. Mr. C. said it was not his fault then that the information was not already before the Senate; and he could not understand from whence this new born zeal had arisen.

After some further caustic remarks relative to Mr. Douglass' course, he moved that the resolution be laid on the table.

Mr. Douglass asked, as a matter of courtesy, to say a few words in reply.

Mr. Clemens refused to withdraw his motion to lay on the table until after he had been appealed to by many Senators and his colleague, Mr. King, so to do.

Mr. Douglass went into an explanation of his action. He was surprised that the Senator from Alabama should have made such an attack upon him after a conversation which had occurred between them. In that conversation he had explained the occasion of his vote to lay the resolution on the table. It was only for a time, and was necessary to enable him to get up another resolution; but he desired the information called for, and should himself move to call up the resolution again. But, said Mr. D., the gentleman told me he did not wish the resolution taken up again, because he had accomplished an object, in the fact that it had been laid upon the table by a sectional vote, and he wanted to use that fact in the South to show that the North had refused and stifled investigation upon the subject. I told him that he ought not to make such use of it, and that if he had accomplished his object, I had not; and I desired to take up the resolution again at the earliest moment. (Great sensation.) It was for this reason, in addition to the public reason, I was anxious this morning that the resolution should be taken up and acted upon.

Mr. Clemens said he told the Senator from Illinois that, in this matter, he did not want his help; that he, (Mr. C.) wished to show the vote laying this resolution on the table to the South, that it might be seen that northern democrats professing friendship to the South were ready to vote down resolutions of inquiry, because they had a bearing on this question of slavery.

Mr. Shields disclaimed having any such intention, when he voted to lay the resolution on the table.

Mr. Clemens said the Senator from Illinois might disclaim what he pleased; but the fact was on record, and could not be denied. The history of the past few years showed that this was the fact; and northern democrats—northern democratic governors—had all proved their professions of friendship towards the South were not true.

Mr. Foote interposed to express the hope that the Senator from Alabama had expressed himself unguardedly in thus denouncing the whole northern democracy. There were many there who had proved themselves true to the South. Amongst these he would mention a Dallas, a Buchanan, and a Woodbury.

Mr. Clemens thought differently. The northern democrats were worse than northern whigs. The whigs had commenced their war sooner, and were more open and bold than were the democrats. The latter were endeavoring to outgeneral the whigs in obtaining the votes of the abolitionists. Every democratic legislature in the free States had passed resolutions more insulting to the South than any passed by whig legislatures.

Mr. Dickinson wished, for one, to be exempted from this denunciation. He had ever shown his friendship for the South by his devotion to the constitution. He had differed with the legislature of his State on this subject, but he could assure the Senator that the body of *the people* in the North were as true to the constitution as those of the South. He loved the Union, and would stand by it; but he believed that the best way to preserve the Union was to preserve the constitution. This was the sentiment of the people at the North, no matter what might be declared by agitators. The constitution was the ægis of the Union. He cared nothing for a Union without a constitution. He objected to this whole sale denunciation of the North, and of the northern democrats as a body. The people there, when the time shall come, will prove themselves devoted to the constitution, and willing to protect the South from unconstitutional aggression. He had always done so, and if the question was to be tried by arms, he would be willing to draw a sword in defence of the constitutional rights of the South. [Applause.] The people of the North would not be separated from the South; they would rally around the constitution. It was only the fanatics at the North and South who kept up this agitation. The speech of the Senator from Alabama would make more abolitionists at the North than all the combined efforts of Garrison, Douglass and Abby Kelly. The Democrats of fifteen States will not be thrust from the party by the Senator from Alabama. They will rise up and tell him to tarry at Jerico till his beard has had time to grow.

IN THE HOUSE.—A feeling of shame seemed at length to reach the minds of some of the members, with a determination to put an end to the discreditable jumble about the choice of the subordinate officers. On the fourth trial Horner came within two or three votes of being chosen doorkeeper. He was then withdrawn by the Whigs, and Mr. Tufts of Indiana set up by the Whigs. The Free Soil members voted for him, and at the close of the roll-call it was evident that he was elected, and his friends gathered round him with their congratulations. At this instant, Messrs. Stephens, Cabell, Hilliard and other Southern men who had voted for him were informed by a whisper that Tufts was an abolitionist, a member of the Buffalo Convention, &c., and instantly more or less changed their votes. A great excitement was produced. Tufts had been proposed by Schenck of Ohio, who was now seen in the midst of the hubbub, shouting and gesticulating. Amidst deafening cries of order, the Speaker was heard to say—no debate is in order.

Mr. Schenck—"But I do not want to debate. I wish to say that Mr. Tufts has been charged—" "order, order"—"I say charged"—a general roar—order.

Here rose the spare figure of Preston King. Smiling blandly on all around, he said, "Mr. Speaker."

The Speaker said, "The gentleman from New York"—and an instant's pause.

Mr. King—"If the gentleman from Ohio wishes to notice any charges,"—here came a simultaneous charge against Mr. King from scores of throats bawling order! order! order! And he yielded to fate, and sat down.

The vote was announced, Tufts 99, Stewart 97, Wright 9, Horner 2. So another day, perhaps another week, will be lost.

FRIDAY, Jan. 18.

The Senate was not in session.

IN THE HOUSE.—The day was spent in ineffectual trials to elect a doorkeeper, and in the farce of a calling of the House.

SATURDAY, Jan. 19.

Ditto, ditto.

Thus closes the seventh week of the session.

MONDAY, Jan. 21.

IN SENATE.—Mr. Hunter gave notice of a bill to abolish the Home Department.

Mr. Cass then proceeded to give, at great length, his views on the Wilmot Proviso. He began with considering the question, whether there are any limitations to the power of Congress to legislate for the territories. He contended that Congress could not establish despotism, nor enslave resident freemen. He would not argue with any man who could not see a difference between the right of unlimited legislation over uninhabited regions, and the right of organizing governments over an inhabited district. In the latter case he held that the people should be left to regulate their own internal concerns. If Congress can legislate over slavery, by the same rule it can legislate over all the other domestic relations. Had it been intended that Congress should legislate on slavery, the power would have been given in a word. He claimed a distinction between "territory" and "territories" of the U. S. The former relating to the property of the nation, and the latter to existing political communities. In regard to the former, the power to make "all needful rules and regulations" is general; in regard to the latter it must be limited by the first principles of the Constitution to the exercise of powers expressly granted, all others being in terms reserved to the people. The attempt to prohibit slavery he considered not only unconstitutional but inexpedient, from the danger that it will produce a dissolution of the Union. He held himself bound on the one hand, by his conscientious convictions, not to vote for the Proviso, and on the other, by the instructions of his legislature, not to vote against it. Whenever the time comes that he is required to vote on this question, he will know how to reconcile his duty to himself with his duty to the legislature.

IN THE HOUSE.—The House contrived to pass a vote, postponing the choice of door-keeper and postmaster to the 1st of March, 1851, leaving the question whether the officers of the last Congress hold over, to be decided as it may. A motion to reconsider the vote was laid on the table—106 to 104.

Several messages of the President were then opened, the most important of which was

GENERAL TAYLOR'S VIEWS ON THE TERRITORIES.

The President communicates all the documents in his possession, respecting the formation of the government in California. Acting under the treaty of Gaudalupe Hidalgo, without the aid of any legislative provision, he found on coming into office that the former administration had made certain arrangements, which he had thought it not best to disturb.

"With a view to the faithful execution of the treaty, so far as laid in the power of the Executive, and to enable Congress to act at the present session with as full knowledge and as little difficulty as possible on all matters of interest in those territories, I sent the Hon. Thomas Butler King as bearer of dispatches to California and New Mexico, whose duties are particularly defined in the accompanying letters of instruction, addressed to them severally by the proper departments. I did not hesitate to express to the people of those territories my desire that each territory should, if prepared to comply with the requisitions of the constitution of the U. S., form a plan of a State Constitution, and submit the same to Congress, with a prayer for admission into the Union as a State; but I did not anticipate, suggest or authorize any government agent or officer, to interfere with, nor exercise any influence or control over the election of delegates, or over any convention, in making or modifying their domestic institutions, or any of the provisions of the proposed Constitution."

The President pledges himself to defend them in the formation of any government republican in its character, to be at the proper time submitted to Congress, and declared that its plan must be their own deliberate choice, without the interference of the executive. His object was to avoid angry discussions in Congress on topics which did not properly belong to national legislation. "As under the Constitution Congress has power to make all needful rules and regulations respecting the territories of the United States, every new acquisition of territories has led to discussions of the question whether involuntary servitude, which prevails in the States, should or should not be prohibited in that territory." To avoid this, he wished both California and New Mexico to come in as States at once. He earnestly recommends the admission of Western California, under the constitution now formed. He advises that no government be established in New Mexico until the boundary controversy with Texas is settled. He has unofficial information which leads to the belief that New Mexico will soon ask for admission into the Union, and thus settle all domestic questions for themselves, and then the boundary can be settled judiciously.

"Seeing then that the question which now incites such painful sensations in the country, will in the end certainly be settled by the silent operation of causes independent of the action of Congress, I again submit to your wisdom the policy recommended in my annual message, of awaiting the salutary operation of those causes, believing that we shall thus avoid the creation of geographical parties, and secure the harmony of feeling so necessary to the beneficial action of our political system."

TUESDAY, Jan. 22.

IN SENATE.—Mr. Dickinson reported the bill establishing a mint in the city of New York.

Mr. Webster offered a resolution, that every male citizen of New York settling on the public lands and cultivating the soil for three years, should be entitled to a quarter section.

Mr. Cass finished his speech.

IN THE HOUSE.—Mr. Clingman, of N. C., made a violent speech on Slavery, complaining that the South is getting into a minority, but suggesting no remedy. He said that "but for the passage of the Wilmot Proviso, from time to time, by this House, slaveholders would have gone to California to work the mines and make that a slave State."

"If the South give way, what will be the result? California, New Mexico, Minnesota, Oregon and Deseret will come into the Union as free States, and the North will have entire control in the Senate, and two members to one of the South in the House. Twenty years would not pass before they would alter the Constitution to suit themselves. The South would acquiesce in anything like justice; but when they asked for anything like this, they were met with the insane and senseless cry of 'the Union.' We don't want lectures—we want justice. Our ancestors acquired their liberty by the sword; and we are determined at all hazards to preserve it. He would say, let Southern men stand up with him, and do nothing until the question is settled. Let the wheels of government stop. Every officer of the government would then be interested in the settlement of the question. They must triumph in the struggle, and the Abolitionists then would not have power to hurt them."

GENERAL NEWS.

NEW YORK CITY NEWS.—The easterly winds have brought in a great number of ships from Europe, mostly with full cargoes. The duties collected in five days last week amounted to $1,100,900.

A large meeting of merchants and others took place at the Exchange, on Friday, to petition the Legislature for a repeal of the Usury Laws. They ought to reprint old Jeremy Bentham's short treatise on the subject, in a pamphlet for general circulation. It would be money well laid out. The occasion of the present movement is a decision of the Court of Appeals, sustaining a plea of usury put in by the Dry Dock Bank, by which they have escaped the payment of bonds to an immense amount.

The jury, in the case of Rynders and others, indicted for a participation in the riots at the Astor Place theater, last spring, have returned a verdict of *Not guilty*, and the prisoners are discharged.

The merchants held a meeting in the Exchange, to receive Captain Cook, of Nova Scotia, the deliverer of the ship's company of the Caleb Grimshaw. It was resolved to procure a piece of plate as a testimonial, in addition to the freedom of the city, voted by the Common Council. The resolution at the Exchange says—

"We have heard, with a thrill of admiration that gives to every pulse a warmer beat, how, when he fell in with the ship Caleb Grimshaw, Capt. Hoxie, at sea, and on fire, having on board a numerous crew and a large number of passengers, Capt. David Cook, with a heart 'as big as Nelson's Monument,' and with a courage no selfish thought could abate, nobly came to the assistance of the burning ship, and that after seven nights and days of perilous toil succeeded in rescuing about Four Hundred valuable l

Editors' Table.

THE WORKS OF THE LATE EDGAR ALLAN POE: with Notices of his Life and Genius. By N. P. Willis, J. R. Lowell, and R. W. Griswold. In two volumes. New York: J. S. Redfield, Clinton Hall. 1850.

The name of POE is worthy of being enshrined apart in the temple of our national literature. As a poet, he began his career without a model, and closed it without a rival. He had chosen for himself a wild and gloomy abode on the confines of the supernatural world, where none cared to intrude. Yet to him the dim, mysterious objects of that world grew so familiar, that he would construct a tale or poem of such materials with the same ease, naturalness, and precision with which a good artist combines the most common objects in nature. Dealing ever with the marvelous, he invested it in the creations of his fancy, with a reality clearly defined, and would introduce you into the halls of "the Grotesque and the Arabesque" with the confident, 'at-home' air of the guide who ushers you by torch-light into the cave whose labyrinths *he* could thread in the dark. His mind was a rare combination of the imaginative and the analytic. Hence his power of imparting a reality to the most unnatural scenes, by minute, circumstantial details, and of giving to the wildest fiction the air of a mathematical problem. As a critic he was subtle and accurate, though not always profound.

But, alas for poor human nature—what a wreck of genius was Edgar A. Poe! A mind torn away from its center, enslaved by its appetites, groping in unbelief and despair,

"Till the dirges of his Hope that melancholy burden bore
Of 'never—nevermore.'"

Mr. Willis tells us that, though naturally amiable, quiet, patient and industrious, yet, "with a *single glass* of wine, his whole nature was reversed, and the demon became uppermost." Mr. Willis very charitably regards this reversed character as "a temporary and almost irresponsible insanity." Insanity it may have been, but not *irresponsible* when excited by his own act, whose consequence he knew. Could not his literary associates—those in whom he confided—those to whom he looked for favor with the public—by denying themselves even a *single* glass of wine, have persuaded him to deny himself, also, and thus have secured peace, hope and joy to a mind which dwelt apart in its own wretchedness and gloom, the prey of remorse and despair. But for this sad habit Edgar A. Poe need not have had his life-long struggle with poverty and affliction; and the literary world could well have dispensed with those dark, thrilling, fearful portraitures of human guilt and anguish in which his pieces abound, to have had their author and their original a temperate, happy man.

This beautiful edition of his works is published for the benefit of his mother-in-law, Mrs. Clemm, whose tenderness and fidelity to him in all his sorrows and infirmities, were such as woman alone can show. Prefixed to the first volume is a speaking portrait of the author, whose face of beauty and intellectuality most exquisitely blended, looks pensively upon you, till you exclaim, Can it be that such a soul, from out the black raven shadow under which it fell, "shall be lifted—never more?"

CHAPMAN'S AMERICAN DRAWING-BOOK. No. III. Perspective. New York: J. S. Redfield, Clinton Hall. 1849.

If we may judge of this work from the single specimen before us, it will be a splendid addition to the means of instruction in the art of drawing. It is printed in quarto form, on paper of the best quality, in a clear type largely leaded, and abounds in highly finished wood engravings illustrative of the progressive principles of the limner's art. The text is clear and concise, and though scientific, is intelligible to the plainest reader. This number treats of Perspective. The first and second parts contain "novel and concise system of Primary and Elementary instruction." We commend the work to the attention of teachers.

A DICTIONARY OF MACHINES, MECHANICS, ENGINE-WORK, AND ENGINEERING: Designed for practical working men and those intended for the engineering profession. Edited by Oliver Byrne. New York: D. Appleton & Co., 200 Broadway. 1850.

This Dictionary will be highly useful to practical mechanics, and valuable to all who wish to acquaint themselves with the progress of invention in the mechanic arts. It will have a tendency to ennoble and advance those arts, already constituting so large an interest and employing so much capital in this country. It is truly a great work, and the publishers deserve the thanks of inventors, machinists and manufacturers, and indeed of the public generally, for undertaking to bring it out at an expense of upwards of $15,000. They inform us that "they have spared no expense to present accurate drawings of machines in actual use in this country and Europe." This first part, containing forty-eight closely printed octavo pages, does not quite finish the letter A. The subjects treated most at length are the Air-Pump, the Anchor, Animal Matter used in the Arts, and the Croton Aqueduct. The plan of the work is admirable. We would barely suggest that the account of the American Steam Excavating Machine would have been better arranged under the letter S or E, as "American" is hardly the title by which it would be sought for in a dictionary. This hint may be of service in the arrangement of subsequent articles.

MUSICAL GEMS FOR SCHOOL AND HOME: A rich and full collection of Music for the young; original and arranged; with choice selections from the schools of Germany and Switzerland, together with a new, easy and progressive course of elementary instructions and exercises, constituting a complete Musical Manual for teachers and students. By Wm. B. Bradbury. New York: Mark H. Newman & Co., 199 Broadway.

The fullness of this title-page, and the reputation of the author as a teacher of music, especially of the young, render particular notice of the book unnecessary. We will only say that we put it into the hands of one who has had some experience in teaching children to sing, and he pronounces it an excellent manual. The collection embraces quite a variety of very pretty pieces. We regard the multiplication of singing books for children as a hopeful sign of the more general cultivation of music in our congregations. Surely every parent would be pleased to hear his children sing these beautiful "Gems."

TAYLOR'S CHORAL ANTHEMS: A new collection of Choruses, Anthems, Quartetts, Trios, Duetts, and Solos, original and selected, for Singing Societies, Choirs and Musical Circles. By Virgil Corydon Taylor, author of the "Sacred Minstrel, &c. Hartford: H. H. Hawley & Co.

The merits of this collection are that most of the pieces are old music of established reputation, that they are adapted to a great variety of occasions, and that they can all be sung by any choir which will take pains to practice them. It should be in the possession of every choir for occasional use.

THE CHRISTIAN EXAMINER, and Religious Miscellany. No. 157. January, 1850. Boston: Crosby & Nichols. New York: C. S. Francis & Co.

This veteran Review, now in its twenty-seventh year, comes laden as of yore with many fruits of quiet thought and of generous scholarship, the interlaced clusters of feeling whose rich blush has been caught upon life's sunny and sheltered side, and the fresh flowers of fancy—some of wild growth, and some whose rareness and finish bespeak their culture. As ever, too, it brings us these in a fine seductive china, of paper and print, that meetly holds them. We shall hardly be held to endorse the theology of the *Examiner*—except doubtless in a vigilant county some three hours' ride from the metropolis—when we say that as a Review at once scholarly and 'practical,' genial in tone, and large in range, and equally devoid of the pretension and the foolish irritability that mark some other organs of its party—we hold *The Examiner* in highest esteem. If its theology were better—more liberal and more true—it would be nearly beyond praise.

The first article in the present number is by Rev. E. Peabody, D.D. (Boston), on The British Empire in India. It opens with a brief view of the Sikhs of Northern India, so recently subjugated by the English power;—a nation of comparatively recent origin, dating back only to the close of the fifteenth century, and tracing its foundation to a Gooroo or priest, named Nanuk, who, "becoming dissatisfied both with the Hindoo and Mahometan beliefs and usages, rejected them all as unauthoritative, drew from Braminism, Buddhism, and Mahometanism whatever seemed to him of value, and elaborated the materials thus collected into an eclectic system of his own. He was a moral and religious reformer. He taught a pure theism, inculcated universal toleration, rejected all forms as immaterial, and taught that the Hindoo and the Mahometan worship were equally acceptable to God. He discouraged ascetism, and the Hindoo system of caste.

"God will not ask man of his birth,
He will ask him what he has done."

"Of the impure among the noblest,
Heed not the injunction;
Of one pure among the most despised,
Nanuk will become the footstool."

He enjoined on his followers the practice of devotion, charity, and good works. His system was a kind of Oriental Quakerism, and it seemed as if its votaries must live at peace with all mankind." After the lapse of a century the increasing body of his disciples attracted the attention of the Mahometan sovereigns, and its ruler was put to death. From this point a change commenced in the constitution of the body. It became an organized political and military commonwealth; at first democratic in form and afterwards a despotism. Since the death of its despotic head, Runjeet Singh, it has been broken into factions, and has rapidly degenerated into a nation of banditti. With it the English forces have come more and more frequently into collision; until the result has been the terrible battles along the Sutlej, and the final subjugation of the Sikhs.

Passing from this notice of this singular people, the reviewer proceeds to open a general view of the British empire in India, its growth, and its results. The following paragraph, descriptive of the East India Company, is a noble specimen of sustained power of style:

"The stockholders of this company have never much exceeded two thousand; and the capital stock on which dividends have been paid, at the largest, has been but £6,000,000. It has been subject in England to the unwise management which must always attend a company whose stockholders and directors are constantly changing, and whose agents and field of operations are distant by half the circumference of the globe from the center where measures originate; and, besides this, it has had to encounter the hostility of the whole commercial class in England, formerly shut out by its monopoly from the Indian trade, while in India it has contended for existence, on a hundred bloody battle-fields, with the Dutch and French and the native monarchies of the East. But, notwithstanding all obstacles, it has expelled the Dutch; it has annihilated the power of the French in India; it has subdued one native kingdom after another; its factories have grown into states, and these states into a vast and consolidated empire; it has maintained a standing army larger than that of any European power, except Russia, and varying, at different times, from 150,000 to 280,000 men; it has conducted sieges not less dreadful than those which drenched the cities of Spain in blood in the Peninsular war; it has stormed imperial cities and fortresses almost beyond number; so incessant have been its wars, that for a hundred years scarcely a day has passed in which the wild beasts of the jungles, or the alarmed inhabitants of the hills, have not fled before the thunder of English cannon; its bayonets have broken the power of the wild Mahratta cavalry, of the disciplined squadrons of Mysore, and of the fanatic courage of the Sikhs; it has subdued great and native kingdoms, not only without them, but has deposed their sovereigns, appropriated their revenues, subverted institutions old as India itself, reconstructed its laws and jurisprudence, and over vast regions changed the very tenures by which the soil is held; its history is full of vast schemes,—to-day of conquest, to-morrow of social regeneration and improvement,—of skillful diplomacy, of heroic achievement, of desperate valor, making good all deficiencies of numbers and resources, and of names world-renowned in statesmanship and war and literature and religion. This company, in England, has been composed of merchants and others, who have lived quietly as good subjects and citizens, unknown and unheard of; yet they have appointed, and at their pleasure recalled, governors-general who have exercised in India a despotic authority over the fortunes of more than one hundred millions of people which the monarch of England dares not exercise in his island domain. Before its charter expired, in 1833, it had subdued nearly the whole peninsula, from Cape Comorin to the impassable snows of the Himalaya Mountains. And since then, the career of conquest has not paused. The cannon of England have burst open the mysterious gates of China; she is trying new experiments in civilization among the savages of Borneo; she has added the Punjaub to her empire, and a thousand miles west of the Indus, reversing the course of Alexander's conquests; penetrating among the wild and warlike tribes of Afghanistan, where he met the fiercest resistance, her unwearied battalions have reached the confines of Persia, and the echoes of her advancing drums have startled the sentinels who at night kept watch at the outposts of Russian power."

The circumstances in Indian society which have thus opened the way to English aggression and domination, are described as the following: First, and mainly, the heterogeneous character of the population;—it being composed of the original Hindoos, the Mahomedans who conquered them, the nations and tribes who fled from Genghis Khan, crushed out *laterally* as it were before his march, Jews whose existence there dates back to the Babylonian captivity, and Syriac Christians whose evening bells startle the echoes among the mountains of Travancore.

"Thus the population has no unity. It is made up of the *debris* of successive conquests, mingling together but never uniting, an aggregation but not a growth, with no common sympathies and common bonds. Thus thrown together, not even understanding each other's languages, like the ignorant everywhere, they look with horror and disgust on every difference of custom or faith."

The differences of religion existing among these nations—the character of the governments, as the despotism of conquerors—the institution of caste, dividing the Hindoos by impassable barriers—are also causes of internal weakness. "Indian society is seamed and split apart in every direction; and Religion, which should have allayed these evils, has exasperated them all." Divorced as it has been from morals, instead of counterbalancing the evil tendencies of selfish passions and interests, it has degraded the moral sentiments of the people, has led to the destruction of confidence between man and man, and has loosened thus the very bonds of society.

The East India Company, too, has had great advantages for conquest. Its foreign troops have been vastly superior to the native, in arms, in discipline, and in spirit. It has been able and willing to fulfil its pecuniary engagements faithfully; and so has had always in its employ a great number of Sepoys, or native mercenaries, gathered from the armies and provinces of turbulent viceroys and their turbulent subjects.

The Reviewer vindicates the English against the charge of a passion for territorial aggrandizement in India, and thinks there is more foundation than is commonly supposed for the assertion that their conquests have been matters of 'necessity,' forced upon them by their position; and while recognizing the incidental evils that have resulted already, and that must further result from the English rule there, he predicts that its ultimate results will be beneficial. For two thousand years Indian civilization has made no progress. Bad governments, and worse religions, the degraded position of woman, and the institution of caste, have combined to prevent it.

"As the first and essential condition of all improvement, the iron hand of England maintains peace and order. She has suppressed civil war and wars between rival states, and broken down under her rule the clans and states of banditti whose yearly irruptions carried terror and desolation across India; and, under her protection, the merchant, the mechanic, and the husbandman may labor without fear. . . . The Bible has been translated into almost every language of the East, and if the number of converts as yet made by missionary preaching is not large, in missionary schools not a few of the young are made acquainted with at least the first elements of European culture. To lay a foundation for a system of education, a laborious and extensive educational survey was made some years since of Bengal, Behar, and Orissa. By the translation of books, and by direct contact with Europeans, the ideas, the science, and the civilization of Europe are invading the almost Chinese seclusion of the Indian mind. Commerce is uniting the people to the rest of the world; the mechanic arts that relieve and supply the place of human muscles are slowly introduced; new branches of agriculture and trade are opening new avenues to native enterprise; the respect for law which characterizes Europe is supplanting the arbitrary force by which the people have been ruled; and through these and other influences the institution of caste seems itself to be loosening and giving way to better systems of industry and social organization. When we remember that it often takes centuries for a single new principle to gain acceptance with the mass of men, and still longer for it to become so wrought into the character as to affect institutions and the practical life, we must expect the influence of the English on Indian civilization to be slow. Still less is it reasonable to expect a rapid progress, when we remember the small number of the English, who, besides being aliens in race, religion, language, and interest, are lost in the midst of not less than one hundred and twenty millions of natives.

"Yet a superior race can never dwell with an inferior one, without making itself felt. And were the British power from this day annihilated, its influence would remain, manifest in ineffaceable monuments in the whole fabric of Indian society,—in arms, in arts, in laws, and, what is more potent than all as lying at the basis of all, in ideas,—just as English civilization has taken color and form from every state with which it has held the relation of war or alliance, whose literature it has read, or whose power it has feared."

We have devoted so much space to this sketch of Dr. Peabody's very interesting and valuable article,—partly because of the intrinsic attractiveness of subject and style, and partly because of its position at the commencement of the number—that we must pass most of the others with a mere glance.

The 2d article is by G. R. Noyes, D.D. (Cambridge), on Porter's Principles of Textual Criticism; a book which, judging from the opinions expressed of it in England, hardly deserves so extended a notice, or one so generally complimentary. The somewhat laborious erudition of the article may furnish an appropriate subject for the dissection of those whose business it is.

Article 3d, on Recent English Lyrics, by Mr. James T. Fields, contains some exquisite specimens of lyric poetry selected with a true Poet's appreciation. We take the following, from T. K. Hervey, as rich and musical to the 'ultimate finish:'

"CLEOPATRA.

(AFTER DANBY'S PICTURE OF THE EGYPTIAN QUEEN EMBARKING ON THE CYNDUS.)

"'The barge she sat in, like a burnished throne
Burned on the water: the poop was beaten gold;
Purple the sails, and so perfumed that
The winds were lovesick with them; the oars were silver;
Which to the tune of flutes kept stroke, and made
The water which they beat to follow faster,
As amorous of their strokes.'—SHAKSPEARE.

"Flutes in the sunny air!
And harps in the porphyry halls!
And a low, deep hum,—like a people's prayer,—
With its heart-breathed swells and falls!
And an echo,—like the desert's call,—
Flung back to the shouting shores!
And the river's ripple, heard through all,
As it plays with the silver oars!
The sky is a gleam of gold!
And the amber breezes float,
Like thoughts to be dreamed of, but never told,
Around the dancing boat!

"She has stepped on the burning sand!
And the thousand tongues are mute!
And the Syrian strikes, with a trembling hand,
The strings of his gilded lute!
And the Æthiop's heart throbs loud and high,
Beneath his white symar,
And the Nubian laughs in his ebon eye,
Like the flash of an Eastern star!
The gales may not be heard,
Yet the silken streamers quiver,
And the vessel shoots, like a bright-plumed bird,
Away, down the golden river!

"Away by the lofty mount!
And away by the lonely shore!
And away by the gushing of many a fount,
Where fountains gush no more!
O for one of the warring train, there,
Some voice that should have spoken
Of climes to be laid waste and bare,
And glad, young spirits broken!
Of waters dried away,
And hope, and beauty blasted!
—That scenes so fair and hearts so gay
Should be so early wasted!

"A dream of other days!—
That land is a desert now!
And grief grew up to dim the blaze
Upon that royal brow!
The whirlwind's burning wing hath cast
Blight on the marble plain,
And sorrow—like the Simoon—past
O'er Cleopatra's brain!
Too like her fervid clime, that bred
Its self-consuming fires,
Her breast—like Indian widows—fed
Its own funereal pyres!
—Not such the song her minstrels sing—
'Live beauteous and forever!'
As the vessel darts, with its purple wing,
Away, down the golden river!"

We may notice the remaining articles hereafter.

PRACTICAL.

Special Efforts to Promote the Work of God.

BY THE LATE REV. W. C. WALTON.

"It is time that every Christian understood this subject. *Every one who is to give an account of himself to God*, is deeply concerned in its investigation. Correct views in regard to it, lie at the foundation of all those efforts which stand connected with revivals of religion, and the conversion of the world. Is it true, brethren, that the divine plan includes the instrumentality of men, whose services must, in the nature of the case, be *voluntary;* and are they held responsible for these services? Is God really in earnest when He calls upon us for our help? Does He, according to his revealed plan, *need* this help, so that the object He is aiming to accomplish as really depends upon our instrumentality as upon his agency? Is it true that the one can no more be dispensed with than the other? May not every Christian say, in accordance with this view of the subject, 'If I neglect my duty, whatever may be the issue of the general plan, *souls will be lost who might have been saved, and whom God was willing to save?* Are we acting under such fearful responsibilities? And are we thus urgently called upon for our help? Then we inquire, how this help may be rendered, so that no one may stand all the day idle, saying he knows not what to do.

"In general, we may help the cause of God BY PROMOTING THE KNOWLEDGE OF DIVINE TRUTH.

"This may be done by preaching, by conversation, by the distribution of Bibles and Tracts, by contributing to the support of missions, domestic and foreign, &c. Preachers, who are 'wise to win souls,' may help this cause more than any other class of men; and this consideration ought to have its due weight in the minds of all young men of piety and competent abilities, who are about to make choice of a profession. On the other hand, it must be conceded that ministers who are not faithful, may do more to *hinder* the work of God than any other men. In this respect they may be compared to the Apocalyptic 'witnesses,' who 'in the days of their prophecy have power to shut heaven, and to smite the earth with plagues as often as they will.' How dreadful if any of us, dear brethren, should be found exerting such an influence! In a time of drought, if we had it in our power to procure rain, and we would not do it, what would the people think? Would they not stone us? On the other hand, it is true, in the same sense, that we have it in our power to *open heaven*, that it may rain. I mean that ministers may so preach, and pray, and act, as to be instrumental in procuring divine influences upon the churches and upon sinners. We are indeed a dark and polluted medium; but still divine truth may shine through us with clearness, and purity, and saving efficacy. Private Christians may also exert a great and happy influence by conversation, and by putting into circulation tracts conveying appropriate truths. If Christians, of all ages, and of all grades in society, would be faithful in this department of labor, the attention of any community in which many of them are found, might be kept continually awake to the subject of religion. Special efforts of this kind ought to be made as a preparation for protracted meetings, and during the progress of such meetings Christians should be most assiduous in this kind of labor. Without it, congregations will often be thin—the hearts of ministers discouraged, and the object in a great measure fail. Every Christian should therefore consider himself responsible for all that he can do in this way in his class and circle of society. If any *one* fail, the probability is, that *no other person can supply his lack of service;* and, according to principles already established, SOULS MAY BE LOST WHO MIGHT BE SAVED. It is true this kind of labor requires faith, self-denial and resolution; but when the Lord is calling for our help, and the salvation of souls is depending, no excuse is admissible, but that of physical inability. We learn from the parable of the sower, that Satan opposes the cause of God by *catching away the good seed* of the word; i. e., by turning off the attention of men from the truth. This he does by his own direct agency, and by means of others who are under his influence; and all are peculiarly active in doing these works of darkness where special efforts are made for the conversion of sinners. This furnishes a strong additional motive to activity on the part of those who are laboring to promote the work of God. DIVINE TRUTH MUST BY SOME MEANS BE BROUGHT INTO ACTUAL CONTACT WITH THE MINDS OF MEN, OR ACCORDING TO THE VIEWS ALREADY GIVEN THEY CANNOT BE CONVERTED. Attention, therefore, must be excited; and for this purpose, the efforts of Christians and ministers ought to be combined. If they will not attend to divine truth presented in one way, let us try another. If they will not listen to written discourses, let us not be afraid of breaking our necks by extempore efforts. It was a remark of Dr. Bellamy, that 'no man will ever do much until he is willing to break his neck at least once.' And when private Christians find that the preaching of their minister does not take effect; that none are inquiring the way to Zion, let them see to it that no effort on their part be wanting, to awaken the attention of their fellowmen; for, I repeat it, attention must be excited, and divine truth must be brought into actual contact with the minds of sinners, or they will not be converted."

For the Independent.

The Equalizing Sabbath.

Extract from MASHALIM, an unpublished manuscript.

As the *human* fabric requires weekly rest for muscle and intellect,
So the *social* demands weekly recognition of a common humanity.
Doubtless order's sublime law involves distinctions among men;
Yet the *tendency* of all superiority is to pamper rapacious self-love.
The Sabbath now comes blessingly in with its equalizing process;
It prescribes to the aggressive faculty of self-love a temporary pause.
As labor tends to fever, for which the Sabbath is an opiate,
So ambition tends to insolence, for which the Sabbath is the antidote.
The human *brain* requires a Sabbath; it perishes else in its deism.
Castlereagh! Romilly! though dead, ye speak in louder than Parliamentary tones.*
The Sabbath and matrimony are two lofty monuments of Bible authenticity.
Wisdom superhuman could alone enact these perennial ordinances.
One of the final causes of the Sabbath is to mitigate social inequalities.
The Sabbatical institute is founded upon profound and extensive philosophy;
Nor politician nor theologian has penetrated its temple's arcana.
In archeology the septenary number is deemed that of perfection;
Its fulness of import may reward the studies of a holier church.
Who can fathom the depths of the infinite Geometrician!
May there not be spiritual significance in numbers and proportion?
The correlation of matter and spirit will be a millennial science.
Till the Sabbath be developed in its legitimate scope and spirit,
Human society will severely groan and travail in pain.
The Sabbath is the strong-hold of *Patriotism* as well as of *Religion*.
What is History but a commentary on Scriptural theology?
And where is historical liberty disjunct from the conservative Sabbath?
Germany! France; ye are God's involuntary witnesses in behalf of his institute!
The recuperative Sabbath is the substratum of a free commonwealth.
Of America, be her Magna Charta the Bible; her holy festival the Sabbath. O.

* Both these statesmen terminated their own lives. It was the opinion of Wilberforce that they owed their deaths to the continuous strain of their faculties with no Sabbath remission. Romilly expressly refused to comply with the request of a friend to give up his Sunday consultations.

Your Object.

A minister, less than thirty years of age, once had the celebrated Andrew Fuller as a hearer. After service, both were invited to a neighboring house for refreshment. The preacher, who evidently thought he had made no failure, was desirous to ascertain Mr. Fuller's opinion of his effort. The veteran divine seemed unwilling to be drawn out upon that subject, and for some time took no apparent notice of his younger brother's allusions and suggestions. At length a remark was made of so *inviting* a character that Mr. F. could not well avoid making some reply, and, fastening his eye intently upon the young theologian, he said "My brother, I gave close attention to your sermon, and tried to ascertain what you was after, what *was* your object? Several years afterward, the preacher referred to Mr. Fuller's inquiry as a cutting reproof which he deeply felt, and which had the effect to change essentially the character of both his motives and his labors. He prepared his sermons with the question before him as to the end which he contemplated, and the consistency of that end with the design of the Christian ministry.—*Watchman and Reflector.*

Devout Lessons from Nature.

Lamartine, in his *Confidences*, gives the following account of his mother's habit of teaching her children from nature:

"If our steps led us before some sublime or graceful spectacle of nature that was new to us, in some deep and dark forest of pines, where the solemnity of the shade, the spatterings of light through the branches, startled our youthful imaginations; in front of some beautiful sheet of water, rolling in cascades and dazzling us with its foam, its movement and its noise; if a magnificent sunset covered the mountains with groups of clouds of unusual shapes and hues, and as it returned into space took resplendent leave of the little corner of the globe which it had illuminated for a moment, she rarely failed to take advantage of the depth or the novelty of our feelings to make us elevate our souls to the Author of all those marvels, and to put us in communion with Him by some of the lyrical sighs of her perpetual adoration.

"When walking with us on a summer evening through the fields in which we used to gather flowers, insects, and sparkling pebbles in the bed of the rivulet, how often has she made us seat ourselves beside her, at the foot of a weeping willow, and with heart overflowing with pious enthusiasm, discoursed to us a moment on the religious and hidden meaning of that beautiful creation which delighted our eyes and our hearts. I know not whether her explanations of nature, of the elements, of the power of the planets, of the use of insects, were wholly according to science. But if no perfect systems of science came from them, they used to produce a powerful impression of Providence, and draw from our minds a feeling of thankfulness for the infinite mercy and wisdom of God.

"When our feelings were well aroused by her sublime commentaries, when tears of admiration began to dim our eyes, she would not allow those grateful drops to be dried by the wind of trivial amusement. She would hasten to turn all that enthusiasm of contemplation into love. A few verses of the Psalms, which she knew by heart, and which were suited to the impression of the scene, would fall from her lips. They gave a pious meaning to all the earth, and a divine expression to all our feelings."

TO MINISTERS.—So far as I ever observed God's dealings with my soul, the flights of preachers sometimes entertained me; but it was Scripture expressions which did penetrate my heart, and that in a way peculiar to themselves.—*J. Brown, of Haddington.*

Do not preach so much to please as to profit. Choose rather to discover men's sins, than to show your own eloquence. That is the best looking-glass, not which is most gilded, but which shows the truest face.—*Thomas Watson.*

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God."—*Paul.*

HOW TO LIVE LONG.—A venerable minister, who had preached some sixty-seven years in the same place, being asked what was the secret of long life, replied: "Rise early, live temperately, work, and keep cheerful." Another person, who lived to the great age of one hundred years, said in reply to the inquiry, How he lived so long: "I have been always kind and obliging; have never quarreled with any one; have eaten and drank only to satisfy my hunger and thirst, and have never been idle."

MISCELLANEOUS.

American Gentlemen.

The following hints, which we take from the *Home Journal*, are applicable to more places than New York.

A young Englishman taking a walk in Broadway, with the son of an American to whom he has brought a letter, is an every-day spectacle—yet a spectacle which would, in most cases, answer for a picture of a healthy man taking a walk with an invalid. The frame of one is fully developed, his chest is broad, his step firm, his look that of a man who could enjoy anything or defend himself from any intrusion upon his rights. The other is pale, flat and narrow chested, undersized, weak-limbed, and looks like a man who could neither eat with a healthy appetite, nor hold his own with any moderate-sized man who should assail him. The average of the wealthy young men of New York perceptibly dwindles with the number of the same family through whom the property has descended—a man who had a rich grandfather being smaller, usually, than one who had only a rich father. In England it is just the contrary; the better descended a man is, the more care which has been taken, commonly, of his boyish health and manly exercises, and the better developed his system and figure. *English gentlemen* are taller and healthier than *English working-men. American gentlemen* are diminutive and feeble-looking in comparison with *American mechanics and farmers.* The difference between the two countries, as to the pleasure of leaving a fortune, is easily estimated, therefore, for it is the difference between a long and healthy gratitude, and a short and diseased one.

There is almost no excuse for a wealthy man whose sons are unhealthy, or undeveloped in manly proportions. The means of protecting children against neglect or mismanagement are easy to the rich. Judicious care can be hired, if the parents are too busy to give it themselves, and seclusion and discipline are more practicable in large houses than in small ones. But Nature has seldom left us at the mercy of first errors. Health can be redeemed after long trifling and abuse. At five years of age, at ten, twenty, thirty—any time before the rallying forces have entirely given way—we can have health; and, if the compulsion to reform comes early enough, we can once more put into progress the manly development which self-indulgence has arrested.

The Benevolence of General Laws.

It happened in a remote period, that a slater slipped from the roof of a high building, in consequence of a stone of the ridge having given way as he walked upright along it; he fell to the ground, had a leg broken, and was otherwise severely bruised. As he lay in bed, suffering severe pain from his misfortune, he addressed Jupiter in these words: "O Jupiter, thou art a cruel god; for thou hast made me so frail and imperfect a being, that I had not faculties to perceive my danger, nor power to arrest my fall when its occurrence showed how horrible an evil awaited me. It were better for me that I had never been." Jupiter, graciously bending his ear, heard the address, and answered, "Of what law of mine dost thou complain?" "Of the law of gravitation," replied the slater; "by its operation, the slip which my foot made upon the stone, which unknown to me was loose, precipitated me to the earth, and crushed my body, never calculated to resist such violence." "I restore thee to thy station on the roof," said Jupiter, "I heal all thy bruises; and to convince thee of my benevolence, I suspend the law of gravitation as to thy body and all that is related to it. Art thou now content?"

The slater, in deep emotion, offered up gratitude, and expressed the profoundest reverence for so just and beneficent a deity. In the very act of doing so he found himself in perfect health, erect upon the ridge of the roof; and rejoicing, gazed around. His wonder at so strange an event having at last abated, he endeavored to walk along the ridge to arrive at the spot which he intended to repair. But the law of gravitation was suspended, and his body did not press upon the roof. There being no pressure, there was no resistance, and his legs moved backward and forward in the air without any progress being made by his body. Alarmed at this occurrence, he stooped, seized his trowel, a handful of mortar, and made a motion of throwing it on the roof; but the mortar, freed from the trowel, hung in mid air; the law of gravitation was suspended as to it also. Nearly frantic with terror at such unexpected novelties, he endeavored to descend in order to seek relief; but the law of gravitation was suspended as to his body, and it hung poised at the level of the ridge like a balloon in the air. He tried to fling himself down, to get rid of the uneasy sensation, but his body floated erect, and would not move downward. In an agony of consternation, he called once more upon Jupiter. The god, ever kind and compassionate, heard his cry and pitied his distress, and asked, "What evil hath befallen thee now, that thou art not yet content? Have I not suspended at thy request the law which binds thee fast? Now thou art safe from bruises and broken limbs; why dost thou still complain?" The slater answered, "In deep humiliation, I acknowledge my ignorance and presumption. Restore me to my couch of pain, but give me back the benefits of thy law of gravitation."

"Thy wish is granted."

The slater in a moment lay on his bed of sickness, endured the penalty of the violated law, was restored to health, and again mounted the roof.

He thanked Jupiter from the depths of his soul for the law of gravitation, and studied and obeyed it the remainder of his life.—*Combe.*

The First Snow-Fall.

BY JAMES RUSSELL LOWELL.

The snow had begun in the gloaming,
And busily all the night
Had been heaping field and highway
With a silence deep and white.

Every pine and fir and hemlock
Wore ermine too dear for an earl,
And the poorest twig on the elm tree
Was ridged inch-deep with pearl.

From sheds, new-roofed with Carrara,
Came Chanticleer's muffled crow,
The stiff rails were softened to swan's down,
And still fluttered down the snow.

I stood and watched by the window
The noiseless work of the sky,
And the sudden flurries of snow-birds
Like brown leaves whirling by.

I thought of a mound in sweet Auburn
Where a little headstone stood,
How the flakes were folding it gently,
As did robins the babes in the wood.

Up spoke our own little Mabel,
Saying, "Father, who makes it snow?"
And I told of the good Allfather
Who cares for us all below.

Again I looked at the snow-fall,
And thought of the leaden sky
That arched o'er our first great sorrow,
When that mound was heaped so high.

I remembered the gradual patience
That fell from that cloud like snow,
Flake by flake, healing and hiding
The scar of that deep-stabbed woe.

And again to the child I whispered,
"The snow that husheth all,
Darling, the merciful Father
Alone can make it fall!"

Then, with eyes that saw not, I kissed her,
And she, kissing back, could not know
That *my* kiss was given to her sister
Folded close under deepening snow.

Anti-Slavery Standard.

A BEAUTIFUL SENTIMENT, BEAUTIFULLY EXPRESSED.—An Irish schoolmaster, who, whilst poor himself, had given gratuitous instruction to certain poor children, when increased in worldly goods began to complain of the service, and said to his wife he could not afford to give it any longer for nothing,—who replied: "O! James, don't say the like o' that—don't; a poor scholar never came into the house that I didn't feel as *if he brought fresh air from heaven with him*—I never miss the bit I give them—my heart warms to the soft, homely sound of their bare feet on the floor, and the door almost opens of itself to let them in."

A sentiment so beautiful could not fail to express itself beautifully. The prosperity which contracted his heart enlarged hers. Her love was moved by it; it turned her serving into joy:

"As the great sun, when he his influence
Shed on the frost-bound waters—The glad streams
Flow to the ray, that warbles as it flows."

Friends' Review.

CURE FOR HEADACHES.—A work has recently been published in Paris, by an eminent physician, in which he describes a new remedy for headaches. He uses a mixture of ice and salt, in proportion of one to one half, as a cold mixture, and this he applies, by means of a little purse of silk gauze, with a rim of gutta percha, to limited spots on the forehead or other parts of the head, where rheumatic headaches are felt. It gives instantaneous relief. The skin is subjected to the process from half a minute to one and a half minutes and is rendered hard and white. It is good in erysipelas and diseases of the skin.—*Scientific American.*

DR. DICK.—The following statement from Dr. Dick of his receipts for his several works will be read with interest:

"It is true, I have made comparatively little in a pecuniary respect for the volumes I have published. For the 'Christian Philosopher' I received only $120, for the entire copy-right. This work has passed through ten large editions, and I presume the publisher has realized upon it of clear profit at least £1,800.

"For the copy-right of the 'Philosophy of a Future State,' I received £80. For 'The Improvement of Society by the Diffusion of Knowledge,' I received about £100, and I am entitled to nothing further, whatever number of editions these may pass through; and I need scarcely say that I received nothing for any of these from America. My other works procured sums somewhat similar to those now stated. For one or two of the volumes, I received certain sums from the Messrs. Harper of New York, for transmitting corrected sheets previous to publication in this country."

NANTUCKET BOYS.—A few days since a number of boys were amusing themselves by skating on one of the neighboring ponds, when one of the number, a daring little fellow who was the delight of his companions, suddenly broke through and disappeared. He soon rose to the surface, struggled for life, but in vain, for the ice continually broke at every attempt to gain its surface. The case was desperate; when suddenly a cry was raised among the anxious boys who were witnessing the exertions. "Off with your skates! off with your skates, every one of you, and tie them in a line by the strings!" This was but the work of a moment, "Now down on your stomachs, and keep within reaching distance of each other." The pioneer took the string of skates, and approached as near as was prudent on account of the weakness of the ice, and threw the line of skates to the boy, reserving one end in his hand. It was fortunately caught; the line of prostrate boys, skates and strings was now perfect, and the order resounded through the line, "Now, haul for your life." This was done, and the noble fellow was rescued, with only a few slight cuts on his face from the ice.—*Christian Citizen.*

PROGRESS.—Recently, in Cincinnati, a Bishop and three inferior clergy were very gravely employed in—what? In baptizing four bells! In relating this fact, the Presbyterian very appositely remarks, that it has never been apprised of any intimation in the Gospel, to the effect that the Apostles, or their *successors*, were to go "into all the world and"—*baptize bells!*

A SAFE INVESTMENT.—Doctor Franklin, speaking of education, says, "If a man empty his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest."

Well Said.—Dr. Chalmers says, in his Lectures on Romans: "The sum and substance of the preparation needed for a coming eternity is, that you believe what the Bible tells you, and do what the Bible bids you."

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The following notice is from *Hunt's Merchant's Magazine for* January, 1850:

"This series consists of four books, namely, 'The Primer; or Little Lessons for Little Learners,' 'Easy Lessons in Reading for the Younger Classes in Common Schools,' 'Reading Lessons for the Use of the Middle Classes in Common Schools,' and 'Lessons in Reading and Speaking for the Higher Classes in Common Schools.' Mr. Leavitt starts with the settled axiom that 'there is no royal road to learning' except that acquired by 'dint of repetition.' His plan is therefore designed 'to furnish an arrangement of lessons, at once convenient for the drilling process,' and calculated to 'add those associations of ideas, and that systematic pushing from lesson to lesson, which may make it easier for our little friends to climb the first round in the ladder of learning.' In the second book, 'Easy Lessons,' he has succeeded in making 'such a selection of pieces as shall engage the attention and interest the mind of children, and lead them naturally into an animated and graceful style of reading.' The third book furnishes similar advantages to the middle classes. It contains nothing 'that can give reasonable offense to any deserving portion of the community—nothing that is immoral or irreligious—nothing adverse to the welfare